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God our Father; man our brother

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All the ministers of the Conference

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Editorial

Whatever varied theories may be advanced of the cause of hard times, there is substantial agreement that it is well that now and then the commercial world shall be brought face to face with the actual facts, that fictitious prosperity may no longer deceive and elate. Under our fierce competition and unreasoning greed there is sure to be over-production and speculation, and sooner or later the revulsion must come. It is better that it be soon and not late, for the larger the bubble the more disastrous the bursting. We seem to be emerging from the period of sharp trial and getting on to a readjusted basis. One of the lessons that has been burned into not a few is the danger of debt. Credit is a triumph of man's faith in man, and proof of the honor that forms its basis, but it is beset with grave dangers. The possibility of living beyond his income is too great a temptation for many a man to withstand, and the disposition to take chances is one not easily resisted by those of a sanguine and hopeful temperament. Unwarranted expenditure brings many a family to humiliation and misery. The deplorable rivalry that prompts those of moderate means to ape the rich, and the poor to live like the well-to-do is the source of unmeasured wretchedness. The mad purpose to keep up appearances and not to fall behind our neighbor, leads too often to an old age of poverty and dependence. True independence that calmly admits *facts* and adjusts manner and cost of living to income, steadily and sturdily refusing to go beyond, is too rare for comfort. It takes strength of character to admit the necessity of retrenchment and act upon it. To take a smaller house, dismiss a servant, wear an old suit of clothes when its beauty has departed, or deny one's self a new spring bonnet, requires a degree of moral heroism that is often found wanting. And so we borrow money, put off

payments, or move to save rent, according to the degree of our moral turpitude. We hug a delusive hope that times will be better, or that some unexpected windfall will help us out—that we will “pull through” and escape the necessity of owning up. We mistake when we fancy the disgrace is in the giving up and accepting the situation; it is really in going on under false pretenses, knowing that we are doing so at some one else’s risk. Such times of settlement as we have been undergoing *compel* many to do what they have not the courage to do voluntarily, and so in the end promote honest methods and consequent comfort and happiness. They also warn the man of business, and if wise he shortens sail and resolves to take fewer chances. In this respect panics are helpful educators, expensive, it is true, but somehow experience that is not costly is commonly of little value.

It is not only individuals who find painful retribution in such experiences. Societies likewise suffer, and perhaps the most severely punished are church organizations. Any one who has had experience knows the tendency towards deficit in any church at any time. The dividends are not in kind, and the material support of any moral enterprise is always more or less difficult. The church society that is happily out of debt is happy if it keeps so. It is also wise if it resolutely determines that it *will* keep so, if it forms the habit of annually cleaning up and letting no accumulation roll into another year to form an augmented burden. A church debt is rarely excusable. It is a burden that cannot often be carried without paralyzing results. Interest is relentless in its increase, and to meet it saps the energy that ought to be expended to nobler issues. The uncertainty and danger that besets the individual in debt is augmented in the church society. There is a lack of responsibility and of individual interest that is especially threatening. A man who gives a note can at least rely upon himself, but a society’s ability to meet an engagement is something that cannot be safely reckoned on. No man has any right

to borrow money that he has not a reasonable expectation of paying, and ordinarily the right of a church society to incur debt must be represented by a minus quantity. Pride and extravagance often cause an unwise man to rush into debt, and religious people when associated seem to be actuated by much the same motive as the ungodly individual. It takes more moral courage than most church societies possess to build such a church as they can pay for. The desire for beauty and fitness is commendable, and to erect a noble building is a noble use for money, *if you have the money*, but not justification for debt that is a mortgage not on the building alone, but on the courage and self-respect of the congregation it shelters. It will be well if we are induced by any means to so hate and distrust debt that we will hereafter have none of it. If we are now enduring the burden, let us manfully make every effort to be rid of it; and if we are free but tempted to risk it, let us count well the cost, remembering that “discretion is the better part of valor.”

Those who have been privileged to visit the Chicago Exposition speak with varied enthusiasm of those features which their personal characteristics enable them to appreciate. To one the size, to another the beauty, to others the electric lights or the fascinations of Midway. One is simply bewildered and remembers most keenly the weariness of it. Another is deeply impressed with the majesty that approaches solemnity. The dominant feeling in those best capable of appreciating, is pride in being Americans, since only in America could such a conception be formed and realized. An architect lately there was strangely silent regarding the buildings; a friend asked him why he didn’t speak of them, to which he replied: “An architect cannot describe them, it requires a poet.” Another architect, of highest rank, remarked that he would have sacrificed several years of his life rather than have missed seeing them. There can be no doubt that all in all, architecturally speaking, there never has been on earth such a group of buildings.

They are ephemeral, but their influence will forever endure. They will be a splendid memory in thousands of minds, and it is to be hoped that some of their beauty will touch the imagination of visiting architects and find expression in enduring form throughout the land. Mr. Burnham, the master who deserves the greatest credit for this National glory, has made a suggestion that at first is startling, but finally seems fitting. He proposes that when the buildings are emptied there shall be a grand cremation—that one by one they shall be given to the flames. That these beautiful structures should be torn to pieces for kindling wood seems an ignoble ending. Practically, their only value is the iron, and that fire would not destroy. Their latter end should be glorious, in keeping with their loveliness and their grandeur. A fitting climax to the greatest exposition would be the greatest bonfire the world ever knew.



Notes

A Presbyterian minister in New York City, one of the immortal Smith family, has had the courage to tell his people that "the question whether the Bible is divine or human is a question of fact, to be determined by scientific demonstration, and not a question of faith and dogma, to be determined by the church." The court in which final judgment will be rendered is "the Court of the World's Scholarship." He concludes that in the assembly that condemned Dr. Briggs "there were not five men competent to judge of the matter," and that therefore the decision is of no value whatever.

Jenkin Lloyd Jones of Chicago is to compile the high passages from the various addresses at the Parliament of Religions—especially those emphasizing the points of unity and reflecting the common elements of Universal Religion—and publish them in a volume to be called "A Chorus of Faith." The book will sell for 50 cents in paper and \$1.50 in cloth. Orders taken at Headquarters.

Prof. E. E. Barnard of the Lick Observatory will give two lectures on "Astronomy," illustrated by the stereopticon, at the First Unitarian Church, San Francisco, on Friday evenings, November 17th and 24th. The first will be on the "Recent Progress and Discoveries in General Astronomy," and the second will be devoted to "Jupiter and the Phenomena of His Satellites," of which the lecturer has made a special study for fourteen years. Prof. Barnard has lately returned from Europe, bearing the gold medal awarded to him by the French Academy of Science, as the Lalande prize for the greatest astronomical discovery of the year—the surprising fact that Jupiter has a fifth satellite. The lectures are given from pure love of science, without recompense. The small price of admission, twenty-five cents, ought to insure a large attendance. The proceeds will be used by the Sunday-school for a commendable purpose.

The First Congregational (Unitarian) Church of Leominster, Mass., has just celebrated its one hundred and fiftieth anniversary. When first established it was supported by a tax of a penny an acre on all the land in the town. The sixteen land-owners built square pews on the sides, leaving the poor to sit on benches in the middle. The congregation were summoned by drum or horn. The first paator, John Rogers, was orthodox when settled, but was tried and dismissed for heresy fourteen years after. He was the first confessed Unitarian in America.

In the mining towns of California it is often the case that a small quartz-mill takes its power by a belt from a larger mill near by. Some years ago the colored Methodists of Grass Valley built a small chapel quite near the Baptist Church. A zealous member called on a white friend for a contribution. After making it, the donor asked, "Have you got a minister?" "Not yet, sah," was the answer. "Well, how are you going to get on without one?" With a smile and a chuckle, he answered, "I dun no. I reckon we'll have to *belt on to de Baptists*."

A course of five University Extension Lectures will be given in Golden Gate Hall, San Francisco, by President David Starr (King) Jordan of Stanford University, on "Evolution, or the Laws of Life." The dates fixed upon are on Wednesdays, November 8th, 15th and 22d. Then, allowing a week to intervene for Thanksgiving, the course will be resumed on Wednesdays, December 6th and 13th. To all who may desire to hear a popular and yet scientific exposition of this great central doctrine of modern philosophy this affords a most desirable opportunity. Tickets, at one dollar for the course, are on sale at the Headquarters room 46 Crocker Building, and at various book-stores, where a syllabus will also be supplied.

The Hinckley Scholarship for the current year has been awarded to Mr. George H. Boke, a member of the senior class of the University of California. The trustees regret that they have not several others at their disposal. No one can provide a better monument, or make more sure of being honored and revered perpetually, than in setting aside say \$6000 to found a scholarship. The Hinckley Trustees, a body whose perpetuity is secured, will administer such a fund, bestowing the scholarship annually in the name of its founder.

Our brethren of the Episcopal faith had planned for the expected meeting of the Missionary Council the dedication of a heroic cross at the spot where Sir Francis Drake read, for the first time in America, the Episcopal service. Being disappointed in the meeting, the plan has been changed, and the Prayer Book Cross will now be erected in Golden Gate Park. It will be of handsome stone, modeled after a historic cross in Ireland, and 55 feet in height. Mr. George W. Childs of Philadelphia bears the cost.

The next meeting of the Unitarian Club of California will be held on the 20th of November. The subject and speakers have not yet been determined, but it is safe to predict a good meeting.

The "Register" brevities are always bright and interesting. Here is a sample of the last offering: "It was a triumph for democracy. The 'Vigilant' had no earl on board, but she was just a little earlier than her antagonist."

Happier counsels are prevailing in the "American Board." The late meeting at Springfield was significant in that the catholic spirit triumphed over the narrowness that has heretofore held sway. The Presidential Committee was reconstructed and requested to appoint the much-discussed Mr. Noyes. Darkness dies hard, but the sun is rising.

The annual meeting of the Women's Unitarian Conference of the Pacific Coast has been postponed till the meeting of Pacific Unitarian Conference, in accordance with a clause in the by-laws of the former organization providing for an annual session at the same time and place as its brother organization. It is believed that by thus postponing the meeting to a day within the limits of the Midwinter Fair a positive advantage will result, the reduction in railway fares largely increasing the attendance. The Executive Committee is preparing an attractive programme, and the session bids fair to be marked by all the enthusiasm that have characterized the former ones.

The Boston Unitarian Club had a delightful meeting on October 11th, entertaining as as its special guests Protap Chunder Mozoomdar of India, Prof. G. Bonet-Maury of Paris, and Mr. Ohannes Chatschumyan of Armenia. Editor Barrows read a charming poem, Prof. Toy spoke interestingly of the Parliament, and the guests and others made brilliant speeches.

"The Reasoner" is the title of a handsomely printed paper, published in San Luis Obispo, and devoted to the advocacy of the People's Party. It is bright and able, and proves itself worthy of its name by saying some very kind words of the Pacific Unitarian.

Dr. Voorsanger of the "Jewish Progress," in an admirable editorial on the Parliament of Religions, thus characterizes its spirit: "But its spirit indicated a growing consciousness on the part of the Christian body that all religions are co-ordinate (*ebenbuertig*), and that all systems of religion are the machinery by which man seeks to operate the moral agencies which have come to him from the divine mercy to remove him from his original brethren, the beasts of the field."

The freshman classes at the University of California and at the Leland Stanford Jr. University each number about four hundred. Of the latter class, nearly one-half come from other States—Oregon having the largest quota and New York the second.

The buildings for the Midwinter Fair at Golden Gate Park give promise of a picturesque scene. The interest seems steadily increasing, and if the financial support admits of the carrying out what has been projected we will have a fair that will be worth seeing.

Rev. Samuel A. Dyberg, the heroic soul who planted the seeds of a liberal church in Phoenix, Arizona, while fighting approaching death, and afterwards retreated to the Cottage Hospital, Santa Barbara, still hopeful and courageous, found rest on the 8th of October. Rev. Henry G. Spaulding conducted the funeral services. He was a native of Sweden, and about thirty-five years of age. He had been well educated in his native land. Coming to America, about fifteen years ago, he entered Harvard Divinity School, graduating from that institution with exceptional honor. He was an earnest, hard-working minister, who had formed many warm friendships in Phoenix and Eastern towns where he had previously preached. He was a beautiful character, genial and pleasant, and bore his illness with fortitude and resignation.

Too late for this issue comes a valuable hint for Sunday-school teachers in the form of a Superintendent's letter. It will find place next month.

Personal

Rev. B. F. McDaniel was installed as pastor of the Unitarian Church at Newton Centre, Mass., on October 1st. Revs. Joseph H. Allen, D. D., Joel H. Metcalf, James De Normandie, Francis B. Hornbrooke, Howard N. Brown and S. M. Wilson took part in the services. On the following evening he was tendered a reception by his new congregation.

Rev. Wm. J. Potter, on his way home, was an interested visitor at the Parliament of Religions, and on October 22d delivered a lecture in Boston, on "Its Significance and Possible Results."

Mr. Mozoomdar is in demand in the East, and shows most un-Oriental energy in embracing his opportunities. He was a special guest of the Boston Unitarian Club on October 11th; on the 16th, went to New York to address the Congregational Club; addressed the Unitarian Club of Philadelphia on the 19th, and returned to preach at King's Chapel, Boston, on the 22d. He is compelled, by ill-health, to relinquish his hope of coming to the Pacific Coast before returning to America. He will return to India by way of England.

Rev. Roderick Stebbins has returned to Milton, Mass., much refreshed and benefitted by his European visit.

Mrs. Laura Ormiston Chant is announced to give the opening address at the annual meeting of the Unitarian Sunday-school Society, at West Newton, on October 25th.

Rev. Miss Florence Kollock is doing admirable work in her new charge, the Universalist Church of Pasadena.

Revs. Mrs. Norris, at Los Gatos, Mrs. Sprague, at San Rafael and elsewhere, and Mrs. Ada C. Bowles, in the Universalist pulpit of Pomona, are also doing excellent service for liberal religion.

Mr. B. B. Nagarkar of Bombay, a coadjutor of Mr. Mozoomdar, has met with great success as a lecturer in and around Chicago, and it is possible that he may visit California.

The World's Parliament of Religions.

By the Rev. C. W. Wendte.

This great series of meetings, recently concluded in Chicago, may in all moderation be termed the most remarkable religious gathering ever known in the history of the world. At no previous epoch of the world's history would it have been possible to have called together such a convention of eminent representatives of the great world faiths and churches. The necessary antecedents to such a gathering are to be found in the widespread international relations—commercial, industrial and political, the increased exchanges of fraternal sentiments and services between peoples widely separated from each other, and the developed study of languages and literatures, science and history, which distinguish the nineteenth above every other century in the annals of mankind.

It is too soon to estimate accurately the consequences of this great gathering in the religious life of the world. One thing we may be assured of, it will not be the last of its kind. It is only the precursor of international and interdenominational conventions to be held increasingly hereafter, with an ever-widening influence for good. The Parliament of Religions should teach us for one thing to pay more abundant honor to the great scholars and thinkers whose deep study of the ancient languages, literatures and scriptures of the world have made it possible. Without their faithful, impartial investigation and report this fraternal gathering would not have come to pass, for Christian people would not have had sufficient knowledge of or respect for the non-Christian sects to desire any exchanges of opinion or sentiment with them.

The parliament may not at once deeply stir the religious feelings or beliefs of the masses of the people. These will continue to believe and worship much as before. But along the mountain-tops of theological culture and religious life in all the churches the breaking of this new day of tolerant and fraternal sentiment will flash its kindling fires of prophetic hope and glory. It will

vastly increase the spirit of true religion in the hearts of all thoughtful and kindly people. Petty denominational differences, theological bickerings over words and phrases, will fade away in the light of the larger issues presented by the spectacle of a world groping in ignorance and misery, but still with undaunted hope seeking for saving truth and life.

The parliament will have made it more customary for churchmen throughout the world to respect beliefs contradictory to their own, and to inquire more humbly and earnestly concerning the truth of their own religion. They will learn better to attribute sincerity to each other, and to practice courtesy in dealing with matters which are in controversy.

It will help the non-Christian nations by imparting to them a more modern and scientific view of the universe, and a better appreciation of spiritual and practical Christianity, as opposed to the mechanical, dogmatic presentation of the word and work of Jesus, to which they have too often been treated by ignorant or bigoted Christian missionaries. It will help Christianity by bringing it back more and more to the simple undogmatic, unecclesiastical principles which were taught by Jesus himself. It will make real his heavenly declaration: "By this shall all men know that ye are my disciples, that ye love one another."

Finally, in promoting the spirit of universal brotherhood among men it will impress them with the supplementary truth that all men are also sons of one divine and heavenly Father.

A pure and lofty Theism is the world's universal need and goal, the reconciliation of all the creeds and workings of mankind. Systems of thought and forms of adoration will continue to vary among the different races and conditions of men, but beneath them all is the one pure monotheistic faith alike taught by Moses and the Vedas, by Zoroaster and Confucius, by Buddha and Mohammed. And as William Ewart Gladstone, the eminent statesman and Christian apologist of England, said so strikingly in the "Nineteenth Century Review" (for Jan-

uary, 1886): "It may be that we shall find Christianity itself is, in some sort, a scaffolding, and that the final building is a pure and perfect theism, when the kingdom shall be delivered up to God, 'that God may be all in all.'"

From this great central trust in God spring all the varieties and forms of religion, like branches and leaves from the common trunk of the tree. A pure and lofty theism will include them all, and be the source of all the other great truths, virtues and hopes of the religious life.

To this great end the Parliament of Religions, which is also the federation of man, the world over, will irresistibly tend. With each successive meeting it will come nearer and nearer the religious attitude commended by that eminent student of the great World Faiths and devout Christian churchman, Prof. Monier Williams, of the University of Oxford, who sums up the universal beliefs of humanity in the brief but noble statement: "I believe in God, whose Scripture is the world, and whose Son is mankind."



Who Wrote the Gospels?

By the Rev. T. W. Haven.

Who wrote the gospels? Some opine not Matthew, Mark, Luke, John. Who, then? We advance the hypothesis they were written by the wise men of Palestine. For more than a century after Jesus' death we have no records about the early Christian Church. Any plot might have been consummated and remained unexposed. An anonymous book, "The Aryan Myths," states that a cunciform tablet of the date of 2000 B. C., in the time of Sargon II, has recently been translated, and it describes faithfully as events in the life of Krishna, an incarnation of the Deity, the very events with which we are familiar as recorded of Jesus' birth, homage of the wise men, temptation, etc., even to a parallel of the crucifixion. If it is true that such a delineation about Krishna preceded the narrative about Jesus by 2000 years, the inference is unmistakable that the writers of the gospel copied from it. Who would be apt to be

versed in the myths about Krishna save the sages of Palestine, Egypt or Greece of the first century.

Accordingly Jesus lived. We have a record of many of his utterances. Personality is too clearly manifest in those retorts and universal principles to erase the person of Jesus from the narrative and from history. But wise men may have compiled his sayings and added the most perfect sayings of previous seers, and interpolated accounts of miraculous deeds as performed by him which he never attempted. The whole record of his miracles may be such an interpolation. Jesus repudiates being a miracle-worker in his refusal to his fellow-countrymen of any sign save that of the prophet Jonah. And if the resurrection is to be interpreted after the manner of Spiritualism, his appearance to his disciples was within nature's order.

This theory that the sages of the Orient are the real authors of the gospels receives indirect evidence from the chronological confusion in the narrative of the four gospels. It is well nigh impossible to harmonize Luke with Matthew and Mark. While much of John's gospel concerns the later events of Jesus' life, difficulties present themselves between his and the synoptics' record. If the gospels are a faithful record, confusion is inexplicable. If but the compilation of wise men, it is not unnatural. For instance, the Sermon on the Mount is recorded as spoken on two different occasions under slightly varying circumstances and with large differences of the substance of the discourses. There are two very similar recorded miracles of the multiplication of the loaves and fishes.

If, accordingly, we look upon the gospels as an effort of the wise men to retain to human knowledge the perfect utterances of the world's greatest spiritual seer, and to combine with his words the choice sayings of all the past, after the manner of the book of Proverbs, and to make those words unassailable, buttressed by merciful miracles in which a credulous race was easily led to put credence, we may be holding the correct hypothesis of their origin.

For the Pacific Unitarian.

To T. B. Aldrich.

ON READING "WYNDHAM TOWERS."

As when in answer to the stirring blast
Of far-resounding trumpet makes reply
Some unsuspected echo, and the ear
Is charmed with repetition of sweet notes,
The same yet clearer, softer than the sound
That gave them birth—so to those mighty ones
Of old; sweet Will of Avon and that bard
Who sang of Paradise, thy later muse,
Responsive to the thrilling trumpet-tones
Of those old masters, full and rich withal,
Melodious echo makes.

FREDERIC L. WHEELER.



Health and Morals.

Moral principles must conform to physical necessities.—*Herbert Spencer.*

In "Unity," of September 21st, there appeared an abstract of a sermon by Rev. Mr. Dodson, entitled "Truths About Man." The central thought of that discourse is a truth of such vast importance to every individual that I should like to emphasize it further, touching more particularly upon its bearing on physical well-being. I wish to show the "physical necessity" of *righteousness* or right-thinking; hence the moral necessity of attention to the connection between soul and body. The preservation of health is a moral duty. The next age will regard sickness as a disgrace to an intelligent person. At present the world in general entertains a very imperfect idea regarding the proper scope of the term "morality." Few realize that not only words and acts, but silent thoughts, have a moral significance. This would be more apparent were the physical effects of thought better understood.

Thought is an invisible element, a force—as real as electricity—and has a powerful effect upon the physical organism for good or ill. Thought is vibratory, and produces physical changes in the body. Mental discord is productive of physical derangements. Peaceful, harmonious thoughts find a corresponding physical expression.

Thought charged with hate, envy, jealousy, anger, lust, is a poison—a mental and physical poison. A thought-current of love is a healing potency as well as a beneficent spiritual influence. The thought atmosphere in which we dwell pervades the body through and through. Dwelling on thoughts of crime, disease, weakness, and all abnormal conditions whatsoever, is destructive to both soul and body. The body is the mirror of the soul, reflecting or bodying forth the images in the mind. If we would keep the body healthy and strong, we must resolutely cast out of mind all thought-pictures of sickly, unnatural things or conditions, and hold before the mind's eye only the ideal things that we desire to make real or manifest.

Man is a unit. He is also a trinity. He is body, soul and spirit, and the three are one. The soul is the spirit manifest on the mental or psychic plane; the body is the manifestation of the soul on the physical or material plane. The positive beliefs and conceptions of the soul are externalized in the body.

A knowledge of the intimate relation of soul to body is of lasting benefit. We then see that uncontrolled thought is a chief source of bodily disease and suffering. Thought-control is the key to health and happiness. Whatsoever things you desire to possess, "*think on these things.*" The only permanent cure for bodily disease and weakness is self-knowledge and mental discipline.

Health means wholeness—holiness. If there is dis-ease or pain anywhere about us we are not altogether holy. There is or has been a lack of obedience to law somewhere. Moral health must include physical health.

Let us then heed the kindly warnings of physical pain and look into the mind for cause and cure. The realm of mind or spirit is the realm of cause. The so called material realm is the realm of effects.

When in harmony with the universe, the soul is supreme. "Health is the first wealth."

E. S. GREER.

Mayfield, California.

Religious Happiness.

[Selected from abstract of Sermon by Rev. Geo. R. Dodson, preached October 22d.]

A church that hopes for success must have an attraction, something that people want. It must be clear that there is an advantage to be derived. If the majority of people were overwhelmed with the desire to discover truth, then our success would be instant and complete; but this is not the case. Men are not argued into any church, and if great numbers are ever drawn to our fellowship, it will be because they see that our ideas are of advantage to us. As a support for morality, these ideas are at least as efficacious as orthodox beliefs, and possess besides far greater power of promoting happiness, and as happiness is what men, in virtue of their natural constitutions, cannot help seeking, this is the attraction upon which we must rely for success.

"The swift spread of science," says Dr. E. A. Ross, "has brought men into a new universe. Few there are who can adorn the new home with ornaments saved from the old. For most men the universe which Science tells of rises unsightly and barnlike, with bare walls and naked rafters. Until Art can beautify the walls and Poetry gild the rafters, men will have that appalling feeling of being nowhere at home—that awful sinking, as if the bottom was dropping out of all things." It is ours as pioneers to demonstrate that this new universe is a far more beautiful and comfortable home; that in it the human family can be inexpressibly happier than in the old.

We are thorough-going naturalists, and believe in the universality of law; this is only another way of saying that God everywhere does everything in an orderly, intelligent way.

The hypothesis of the natural origin of life is just as religious as any other. The physical forces, such as heat, light and electricity, are not unchangeable entities, but are, as Science teaches, simply different forms of one energy and are mutually convertible. That under certain conditions they may be transformed into life does not debase the conception of life, but rather exalts the con-

ception of the nature of that energy of which all forces, physical and vital, are manifestations.

According to this view, our life is a "life in God," a fellowship with him. Knowledge of the universe, of things and laws, is knowledge of God. Our children, then, in science-study, and we ourselves in life's thought and work, are pupils in God's great school. To the dwellers in this new universe a miracle would be as useless and as inconceivable as it is precious and necessary to the inhabitants of the old.

The dwellers in the new universe regard all life, whether of man or beast or bird, as the result of inspiration. The same life is in us all and the nobility of the manifestation depends simply upon the structure of the brain, upon the degree of the organization.

Churches are regarded as sacred places because it is thought that they are favored with a divine presence on Sundays and prayer-meeting nights. But those places and times are holiest where thought is highest, love purest, and action noblest. To pray in the name of Jesus, as do the dwellers in the old universe, implies that except for Jesus' sake the Infinite Father will not hear. To speak of him as the "only begotten Son" is a virtual denial of the great truth that humanity is God's son. Thorough-going naturalists regard themselves as unfound and unlost, as needing no mediator, and pray as children in their own right.

Religious happiness is to be found in a thorough-going naturalism. Human life, intellectual and emotional, is the flower of cosmic evolution, is the highest and divinest manifestation of God of which we know.

Relieved of the morbid consciousness of sin and superstitious fears engendered by a now decadent religious philosophy; ushered by science into a divine and living universe; taught to believe that life is most religious when thought is highest, love purest and development most rapid; a brighter era seems to be opening to our race. In these days the friends of the intellect are the real friends of religion, and the clearest minded radical is the truest conservative.

News

Laying a Corner-Stone.

Thursday, October 13th, will be looked upon by the Alameda Society as a happy day in its history. Despite hard times, the society has gone on with courage and determination in its purpose to have a religious home. The building described in a late number had progressed to a point where the laying of the corner-stone was in order. By good fortune the Grand Lodge of the Masonic Order was holding a session in San Francisco, and they kindly accepted an invitation to officiate. Three hundred Masons crossed the bay, and on a day as lovely as California alone can boast, performed the ancient work of their Order, before a large and happy assemblage.

Rev. Geo. R. Dodson made the following brief address of welcome:

"Fellow-citizens, people of Alameda, members of religious societies and fraternal Orders, we welcome you to witness the beginning of the realization of the hope of our organization. That hope is to build a home for a church that aspires to be as broad as truth and as all-inclusive as the love of God. This church will stand in this community as stood the famous Galilean Prophet, the ideal in the olden time, saying, 'Come unto me all ye that are weary' of metaphysical subtleties and theological distinctions, 'and ye that are heavy laden' with the burden of life 'and I will give you rest.' It offers a guide for the intellect, a law for the life, and a home for the soul.

"The corner-stone will be laid by the Grand Lodge of Masons, assisted by Oak Grove Lodge of our city, with the ceremonies of their ancient and honorable Order. I now give charge to the most worshipful Grand Master."

The Masonic rites then followed, embracing a noble prayer by Rabbi Voorsanger and an eloquent address by Grand Orator Eugene N. Deuprey.

Rev. C. W. Wendte brought the greetings

of the Unitarian fellowship at large. He dwelt upon the intellectual and religious significance of the occasion in an address of considerable length, of which we have been unable to secure a report, and invoked the blessing of God upon the enterprise.

Rev. Dr. Stebbins was next introduced. After congratulating the society upon the promise of its beautiful building, he said:

"We rear this building as a place of religious worship and teaching: Worship, the supreme ethic of the soul—Teaching, the illumination of reason and the heart, that greatest good that one human being can confer upon another. We establish this building, too, as the center of those activities and sympathies that belong to us as friends and neighbors and as members of the common family of God.

"We are here in no spirit of controversy, nor in the foolish zeal of proselytism. We are here in the name and for the sake of those who seek an interpretation of human life in the light of religion that accords with reason, and the natural healthy sentiments of conscience and the affections; who regard life as a school rather than a court, and trust that out of the wrong, sorrow, struggle and virtues of the world there will come eternal good.

"We are here in the name of those who do not want their personal private opinions meddled with, yet attaching great importance to intelligent opinion, do not go behind the veil of upright character to inquire for the springs of action or the fountains of being.

"It has been said that all sensible men have the same religion, but when asked what it is they do not tell. For that reticence we have great respect, and we stand forever by the spiritual freedom which it claims.

"In the name of those sentiments, and for the sake of those who share them, we rear this building, and invoke on our work the blessing of God and man."

Brief addresses were made by Charles A. Murdock, Rev. L. W. Sprague and Rev. E. B. Payne.

The audience joined in the doxology, and the delegation of Masons and other visiting friends then repaired to an adjoining lot, where a bountiful collation expressed the hospitality of Alameda Unitarians.



The Superintendent's Office.

Rev. C. W. Wendte recently spent a week in Boston and vicinity in the interest of our Unitarian missionary work on the Pacific Coast. The vote of the Directors of the A. U. A. on appropriations for this coast will not be taken until the November meeting, but Mr. Wendte was invited to address the Board and lay before them the needs and hopes of our churches. The present financial distress will materially lessen the income of the National Association, and all its Superintendents have been notified to cut down their estimates of appropriations for the coming year.

This requirement, while it will not materially affect the societies among us already receiving help, will make it impossible to undertake any new enterprises for the present. Several prominent places recently opened to our religious ideas will have to wait until recurring prosperity will justify increased expenditure on their account. Mr. Wendte, with the aid of members of the Pacific States Committee, has prepared and submitted a schedule of appropriations, which it is hoped may be accepted by the Board at the November meeting.

While in New England the Superintendent, at short notice, preached the installation sermon for Rev. Wm. F. Furman at the Olney Street Church, Providence, R. I. Mr. Furman was for three years a Congregational minister at Stockton, Cal., but has recently found his way into our larger faith and freedom.

He also preached, September 24th, at Unity Church and the Church of the Messiah, Chicago, meeting many of his old-time friends and parishioners in that city. The remainder of his time at the East was passed most profitably in attendance at

the Parliament of Religions, at which he made a report on Unitarianism in the Pacific States. Mr. Wendte returned to his church in Oakland October 1st, and gave them an enthusiastic account of that remarkable gathering.

Mr. Wendte now has hands and heart full with plans to tide a number of our feeblar churches through the present monetary panic. With reduced financial appropriations by the A. U. A., nothing more can be done at present than to carry our existing missionary movements safely through the present depression. New enterprises, however meritorious, will have to wait until the business of the country permits larger contributions to the central treasury. But many signs point to better times near at hand. From letters received by the Superintendent from our pastors and church officers it is evident that all our societies, even the oldest and strongest, are suffering from reduced incomes at present. Patience, self-sacrifice and mutual help and sympathy are the only alleviation for existing conditions. Over one hundred letters on denominational business have been issued from the Superintendent's office during the past month.

Besides the missionary visit to Stockton, referred to elsewhere, Mr. Wendte spent a day or two with the San Jose parish in conference concerning its affairs.

It is probable that missionary work will be undertaken in the thriving town of Santa Rosa. Rev. Mr. Payne of Berkeley and the Superintendent are devising plans for evening services there during the winter, which may be extended to the neighboring towns of Petaluma and San Rafael.



Oakland Starr King Fraternity.

This vigorous club announces several courses of University Extension Lectures by professors of the Stanford University. Beginning November 10th, Prof. Wm. G. Hudson will deliver a course of six lectures on Modern Poetry and Modern Thought, including the names of Keats, Arnold, Rossetti, Wm. Morris, Clough and Tennyson.

Prof. Hudson was formerly private secretary of Herbert Spencer, and enjoyed the personal acquaintance of many of the literary men of whom he is to speak.

Prof. M. B. Anderson follows in January, with a course on Browning, Victor Hugo, Lowell, Emerson and other Nineteenth Century authors.

On Sunday evenings, November 5th, 12th and 19th, Prof. E. A. Ross will speak in Mr. Wendte's pulpit on the causes of the Popular Discontent, The Industrial Revolution, and The Case of the Working Men Stated. There will be a half-hour session after each of these lectures for friendly discussion and conference on the evening's topic.

A brief service by the pastor and music by the choir will precede the Sunday evening lectures.



A New Pastor in Stockton.

Rev. G. Heber Rice, formerly pastor of the Unitarian Church at Marietta, Ohio, has accepted the invitation of our Unitarian Society in Stockton, and began his work in that city in September. Mr. Rice is a graduate of Hamilton College and the Auburn (N. Y.) Presbyterian Theological School, a man of culture and character, and an excellent preacher, speaking usually without notes.

The society is greatly pleased with him and his amiable and helpful wife, and if it can tide over the present financial depression the prospects for the establishment of our cause in that city on a sensible, and reverent basis seem better than ever before. It will be a difficult task, however, and the new minister will need all the sympathy and encouragement which our following at large can give him.

On October 10th, the Superintendent, Rev. C. W. Wendte, visited Stockton. A pleasant reception in the finely situated and handsome hall occupied by the society had been arranged for both Mr. Rice and Mr. Wendte. Prof. Longwith presided, and with addresses, music, conversation and refreshments, a pleasant evening was passed. About

one hundred and twenty-five persons were present, among them a brother of the eminent naturalist, Prof. A. R. Wallace, of England.

The society has recently issued an invitation, written presumably by Prof. Longwith; which is so admirable that we reproduce it in full. Stockton is one of the most prosperous and important cities in California, has about 20,000 inhabitants, and ought to support a strong Unitarian Church:

DEAR FRIEND—

Will you allow us a word with you personally on a subject of the greatest importance? Let us urge you to give earnest thought to a few facts.

There is no subject of such commanding interest as the question of Life, here and hereafter. Are not right living, the up-building of moral and spiritual character, the culture of mind, the formation and dissemination of broad and liberal views of such worthiness as to demand and engage the attention of every thoughtful person who desires progress and the general good of all? Can one be indifferent to these things and discharge his duty to himself, his fellow-men or his Maker? Have not the priceless young souls all around us a moral right to require each of us to furnish the best instruction in these matters that can be provided? There can be but one answer to these questions: How shall we do it? Are there not thousands here in Stockton who desire for themselves and those dear to them the largest exposition of mental, moral and spiritual truth? Shall not all mists of the past be relegated to the past entirely, and multitudes of fallacies be swept away?

There is no more propitious time for a grand effort than the present. Never within the limits of history has there been such a general awakening, such a desire for investigation, such freedom of thought and liberty of speech as there is to-day. The last decade has witnessed an advance in inquiry on all general lines of religious and theological thought hitherto unparalleled. Truth has been earnestly sought *for its own sake*, not for the sake of any sect or class. Science, faithful to her sacred mission, has been the dispenser of many truths heretofore concealed; impartial scholarship has pierced innumerable hidden mysteries; the barriers of partisanship and prejudice are being swept away with increasing rapidity, and millions of hearts and minds are ready for the reception of those great truths which shall make them larger and better.

Associations are being formed all over the land for the dissemination of rational and liberal religious thought. Is it not the duty of every thoughtful person to lend a helping hand in a cause so worthy? Are you not in touch with these great objects, in

harmony with the great movement, the important awakening and advancement herein spoken of? Are you not willing to do what you can in furthering such a cause? Is it not a work in which all should join? Can the few successfully carry the burden and accomplish the grand result? Has not each and every one a task to perform? Let us then earnestly urge you to come to our meetings and at least give us the encouragement of your presence. We need *your* help at least to that extent—shall we not receive it?

Our seats are all free, and we most cordially invite you to come. THE PASTOR AND TRUSTEES,
First Unitarian Society of Stockton.

Death of Mrs. Thacher.

Rev. P. S. Thacher of Santa Barbara has suffered a deep bereavement in the death of his estimable wife, Mrs. Emily Storer Thacher, who was born in Augusta, Me., about thirty-eight years ago. She had been suffering from heart disease for considerable time, and about two months since had an attack of the prevailing influenza, or la grippe. During the absence of her husband in the East, her disease assumed an acute form, and she failed very rapidly the last two weeks. She passed peacefully away Friday evening, October 20th. Mr. Thacher was delayed by non-connection of trains, owing to the rush of travel to the Chicago Fair, and did not reach home till the day after her death. Her only sister, who resides in Augusta, Me., arrived the night before her death, and had the satisfaction to be with her at the last.

Mrs. Thacher had a genial, happy disposition and was much beloved by all who knew her; she took a warm interest in the meetings and work of "The Ladies' Society" connected with her husband's church, and will be greatly missed. She leaves three children—two sons and a daughter—by whom she was deeply loved.

Mr. Thacher has the heartfelt sympathy not only of his society but the whole community in his great sorrow.

Faith ought ever to be a sanguine, cheerful thing.

The manly and the wise way is to look your disadvantages in the face, and see what can be made out of them.—*F. W. Robertson.*

Correspondence

A Paris Letter.

PARIS, FRANCE, Sept. 19, 1893.

DEAR MR. EDITOR: For some time past it has been my thought to send to The Pacific Unitarian a communication while on this side the Atlantic.

In Scotland I spent two weeks, in London two months, and have been now two months in Paris. Among the many subjects that have awakened in me an interest, none has so strongly appealed to my thought and heart as the subject of religion; and, having made the present status and the future outlook of this subject a somewhat careful study, I have been thinking that some of the impressions produced upon my mind as the result of this study, might be interesting to the readers of your paper.

Among students of ecclesiastical history it is generally known that during the closing years of the past, and the early years of this century, liberal religious thought throughout England and France made as rapid strides as it did in the New England States. For a time this movement, which amounted almost to a revolution, promised to take these lands. But the fullness of the time had not yet come. For reasons that are palpable enough now, reasons that were chiefly executive, a reaction ensued, and truth was destined to remain imprisoned for a season. Orthodoxy, stimulated to fresh endeavors to save itself from utter extinction, regained its old ascendancy. But the seeding-time had left the living germs within the soil, and during the past three-quarters of a century the process of germination has been progressing—noiselessly, but effectively. With the development of commerce, the stimulation of inventive genius, and the ever-increasing facilities for acquiring education, light has been gradually focalizing upon religious truth, as upon every other department of knowledge. Subjected to the higher criticism, the dross has been eliminated from the mass, and only the pure gold remains. As never before, it is able to assert itself.

Besides, that which in the beginning was but the letter that killeth—possessed only intellectually—has taken to itself spirit, and has become a living force. Executive ability, too, has grown with the growth of truth, and, from concentrating the thought upon the individual alone, the Church has so adjusted its thought and heart as to include the masses; and, instead of neutralizing its strength through fear of organization, it has become worldly-wise enough to begin, at least, to centralize its force—not arbitrarily, indeed, but by mutual consent, and with the largest concessions of liberty. These with other improvements made, and advantages acquired, have again brought liberal truth to the front, in Europe as well as in the United States; and under these improved auspices, we think, to early take first rank, and to remain.

From data carefully gathered, not from the friends of liberal thought only, but from those who deplore "the signs of the times" as well, the indications seem most hopeful. The universal verdict among thoughtful people over here is that all Europe is on the eve of a great religious revolution. The time of awakening has passed, and the time for action is at hand. In the literary productions and pulpit utterances of the leading clergymen of Scotland, of both the established and free churches, there constantly appear thoughts that, logically followed, unerringly lead to the realm of liberalism. Though sometimes borrowed from the liberal school, and used without a thought as to their legitimate issue, these expressions are more often the result of clearer light occasioned by the revelations of science, and are given to the world thoughtfully, with a knowledge more or less clear of their true relation and full significance. It is enough to know that such thoughts are at a premium among the mass of the people. Though for the present they may not perceive their trend, and would resent as an open slander of their leaders the aspersions that in thought, if not as yet in heart they are Unitarians, time, that works thought revolutions, will work in their

minds the change from darkness to light, and from entrammelment of thought to the liberty of the sons of God. The time is near at hand when the scientists of Scotland, who represent also the leadership of religious thought, will be forced from the clearness of unclouded conviction to commit themselves fully to the side of liberty and liberality. And, with the full conversion of the leaders, the conversion of the mass of the people will be an easy task. The evident unrest of the people, the gradual throwing off of restraints, the prevalence of doubt and the light esteem with which institutions once regarded as sacred are held, suggest a leaven at work that cannot but permeate the whole nation.

In England, "the signs of the times," indicating a radical change of religious thought as near at hand, are more palpable. We do not say that Unitarianism, distinctively, is about to receive large numbers into her fold, for there, as in our own country, there seems to be a lack of willingness to adopt this name, and so to fellowship with this church; but there is unmistakably a transition of religious thought in progress, from narrowness and bigotry toward the most radical liberalism. Robert Elsmere is not a myth. He is but the prototype of many a leader of organized clubs of the great metropolis. Learned professors of some of the orthodox divinity schools of Oxford expressed themselves, within my hearing, as surprised and alarmed at the progress infidelity is making in Great Britain. One has only to visit the churches during service, or to question the thoughtful people, to learn how rapidly the old is losing its hold upon the populace. The clergy is not unconscious of this; and the present effort on their part to force the directors of the public schools to introduce the fundamental tenets of trinitarianism into the schools against the protest of the large majority of the people, is but an admission of a rapidly failing cause. Any one who abides within the religious atmosphere cannot but perceive that it is replete with liberal thought, and that in this, though it may seem to be death to the conservatives, is the new

life that is the hope of the future of that people.

And what shall we say of France, the home of Voltaire, Mirabeau, Rousseau, Diderot, Renan, and a host of other free thinkers, whose writings have molded the thought of this people? Baptized again and again in blood, as protestation of their faith in civil liberty, this people have as earnestly, though bloodlessly, struggled to liberate themselves from the tyranny of religious bigotry. What shall we say? The field is ripe for the harvest. Only laborers, leadership, organization, is needed. With the Spirit of the Deity breathed into this body, and a leadership to rightly direct it, France is safe for the future. For more than a hundred years, without reaction, this people have been steadily advancing, until now, among the nations, they are the most liberal of all. Surely, the God that has led them thus far upon the way will not desert them, but will conduct them on, through their desert wanderings, to the land of high hope and divine promise. GEO. T. WEAVER.



For the Young

Sweet Peas—An Allegory.

By Olive S. England.

PART II.

And as the sweet peas would surmount one nail or splinter, it just seemed to make it easier to climb to the next one, and, after all, these obstacles served as the rounds of the ladder by which they ascended to the light. And by the time they got to the top of the barrel every nail and splinter was all crowned with verdure and beauty, for the sweet peas were not ungrateful, and they wound green tendrils and shining leaves all around them; and even the poor little beetles, snails, earth-worms, earwigs, and the wise old toad who croaked in the corner, had something beautiful to look at.

Well, the sweet peas were almost to the top of the barrel at last; but oh, how tired they were! And when we are tired we are apt

to be discouraged. What if, after all, they had reached the limit of all things!

The pretty bird who had told them so many helpful things had flown away up in the clouds, and the *sky* might have been what he meant for *them* to attain to.

How could they reach so high as those wonderful clouds or those shining stars. So, as they could still hear voices below as well as above, and could communicate with all the little earth-folk at the bottom of the barrel, they could not help feeling discouraged when they heard them call up to them: "We *told* you to stay where you were." And they were completely *miserable* when the old toad croaked at them. He was *so large*, and seemed so wise, that they felt as if *he* spoke with authority.

But after a while a brilliant butterfly came and rested on the edge of the barrel; and he told them there was *surely* a great and wonderful world outside, and if they would climb just a *little* higher, they would see it for themselves. Then he told them how he had once been an ugly chrysalis, and how the divinity within caused him to burst his prison-bars and develop his golden wings, and that to all the world he had become the emblem of Psyche, the freed soul.

He said: "There *is* something more, far more, for you to attain to yet. Your own natures call you higher."

But the listening toad at the bottom of the barrel said: "Oh, don't pay any attention to that butterfly; he is such a flighty fellow."

But the beautiful butterfly had fully re-awakened the slumbering consciousness of the tired sweet peas, and that night the gentle dews came and refreshed their drooping leaves and weary tendrils, and the next morning they made one more effort, and at last peeped over the edge of the barrel.

Oh, what a transport of joy was there! There was the whole garden filled with yellow sunshine, that God's angels had poured over it. The glorious summer reigned supreme. The lovely roses sent a greeting of sweet perfume. The fair, stately lilies swung their golden censers, and filled the air with wondrous odors, and all the

flowers of the garden welcomed them with the incense of fragrance and beauty. A sparkling fountain sung of pretty woodland streams with deeps and shallows, of mountain cascades and waterfalls, of broad rivers, crystal lakes, and even hinted of the great ocean.

Within the fountain sported the silvery raindrops and golden sunbeams; and, as they rose and fell like glittering diamonds, all around them the little baby rainbows were laughing as they listened to the music of the softly falling spray.

The spice-laden zephyrs swept over them and told them the secrets of the islands of the sea, brought tidings of extended plains and great cities, and told of lofty, snow-crowned mountains, with their dreams and mysteries, towering in solitude and grandeur. And then it whispered something to them so sweet and low that even the bees and birds could not hear; and the sweet peas said: "Yes, yes, we will," and with renewed power the divine life within them expanded, and one day they unfolded a score of pink and white, purple and rosy blossoms, and all the flowers said: "Look at the sweet peas; how lovely they are!"

The bees, who are the best judges of such matters, came and said: "You are very, *very* sweet. Let us sip of your honey."

With rosy blushes, they replied: "Come and dine with us."

And they did.

On a beautiful green knoll in the garden was a very large and stately mansion. It was built of glittering, white marble, and was of the most graceful and harmonious architecture, and, withal, so magnificent that no language could do it justice. From the center arose a stately temple with a golden dome.

The sweet peas had often noticed it, and felt a great desire to know all about it. So, one day, they asked a butterfly what it was.

"That," said he, "is the home of 'many mansions,' the dwelling-place of the Master. Where you see that great, towering dome, is his own especial temple. This garden is his. All that you see around you every-

where belongs to him. It is said that inside the portals of that noble palace there are surroundings of such wonderful grandeur, and such entrancing music, that 'eye hath not seen, ear hath not heard, nor hath it entered into the heart' to conceive of anything so glorious. Once in a while there are strains of such enchanting music floating out from the open portals that all the flowers bend their heads to listen. I, who have the wings of the soul, can sometimes fly to the windows and get glimpses of such perfect harmony, beauty and magnificence, that I never tire of telling it to the flowers. Sometimes the Master sends his servant, who is a dark, ugly-looking fellow, out in the garden, to cull flowers to adorn his majestic temple. But his servant is really very kind and gentle, and the flowers he gathers are kept in rare vases of alabaster and gold. Oh! it is a glorious thing to be accounted worthy to be chosen to adorn the mansion of the Master. The Master always chooses the most fragrant flowers, for they are most precious. This garden, with all its verdure and perfume, is only a faint hint of what is in there."

"Oh," said the sweet peas, "how we long to go inside the great temple of the Master!"

Then the life essence in them seemed to pass out on the soft June air in odorous sighs, like the breath of angels.

Children, I suppose you know that their perfume is the soul of the flowers.

The Master gazed out of a window that overlooked all his beautiful garden, and said: "Ah! what a touching tribute of love those sweet peas send to me. I must have them near me."

So he commanded his servant to cull some of them.

When the servant severed from the earth-bound roots the rarest of them, those that were left behind were sad and lonely, and sometimes wondered if the butterfly had told them truly; and they longed to receive some authentic tidings from those who went with the dark but gentle servant of the Master.

After a time faint strains of soft, sweet

music floated to the old barrel, freighted with such divine messages of invisible and eternal things, such consolation, that the sweet peas were comforted, and *they knew why*.

And so, all the summer, they bloomed in fragrance and beauty, dispensing brightness and happiness to all around them, and often chatted and laughed with the robin, and exchanged sweet confidence with the butterfly, who understood them.

They now knew there were many, many rooms in the master's stately mansion. Some were adorned with roses of love, some with the lilies of purity, some with pinks of happiness, some with pale-blue forget-me-nots, some with rosemary and rue, some with the dark-red passion-flowers, some with pansies of sweet thoughts, some with the laurel of glory, the daisies of hope, some with bleeding hearts. But everywhere were entwined the leaves of balm, the olive of peace, and leaves from the tree of life for the healing of all wounds.

The flowers all have a language of their own. Often when the stars filled the sky like jeweled lamps, and the evening zephyrs which were always whispering strange secrets, played through the sweet pea vines like an æolian harp, singing songs of immortality, they would have sweet dreams and get radiant glimpses of far-off, shadowy things of undying love.

So, in faith, they waited, longed and listened for the command of the Master, who shall not let one little petal of love, purity, sweetness or beauty be lost, but they shall forever and ever pass on to higher and holier estates.



All that is great in man comes through work ; and civilization is its product.—*Samuel Smiles*.

The unspoken word never does harm.—*Kossuth*.

'Tis a rule of manners to avoid exaggeration. A lady loses as soon as she admires too easily and too much. A man makes his inferiors his superiors by heat.—*Emerson*.

A Self-made Astronomer.

Prof. E. E. Barnard, of the Lick Observatory, in California, is essentially a self-made astronomer. In boyhood he had barely more than a month's schooling. His mother attempted to supply the defects of his education. She taught him Greek, and did much to develop in him a passion for study.

He had to earn his living, and began as a photographer's assistant in Nashville. The wages were small, but he was thrifty. He was also generous, and not infrequently had money to lend to friends in need. A companion, after imposing on his good nature several times, begged hard for a few dollars.

"I will leave you this parcel as security," he said apologetically.

"I don't want security," replied young Barnard. "Take the money and pay it when you can."

The borrower forgot to take away the parcel. Barnard unwrapped it. It was a book—one of Dick's astronomical works. He sat up all night poring over its pages. It was a revelation of celestial scenery and systems of worlds that fascinated his imagination.

From that night he began to read everything he could find on astronomy. He bought a spy-glass with an inch aperture, and spent hours on his roof star-gazing. He obtained at second-hand the tube of a larger spy-glass. He fitted an eye-piece to one end and sent to Philadelphia for an object-glass. He kept at work in the photographer's shop, but his heart was among the stars.

Subsequently he procured a five-inch glass. With this he discovered from his house-top two comets in advance of all the professional astronomers.

There was commotion in Vanderbilt University when it was known that an amateur in a photographer's gallery had seen in the heavens what the professors could not find with superior appliances. They invited Barnard to make use of their six-inch telescope. He rewarded them by discovering six comets in four years.

The Lick Observatory in California then enlisted his services. With the thirty-six-

inch refracting telescope, the largest in the world, he discovered eight comets, making a phenomenal record of sixteen for ten years. He also discovered last August the fifth satellite of Jupiter. This feat made him famous among astronomers.

One of his discoveries was made accidentally. He was photographing a region in the Milky Way. He noticed a suspicious streak in his plate. The next night the telescope revealed a comet.

His early training in photography was not wasted. He devised a new method of photographing the nebulae in the Milky Way by cloaking or veiling the bright stars, and thereby bringing out the intervening patches. His work in stellar photography has been essentially original.

His career, like that of Faraday, shows what a poor, uneducated boy can make of himself. There were fortuitous chances in his life, such as his early employment and the reading of Dick's book; but inherent force of character enabled him to gain world-wide distinction as a scientific investigator.—*Youth's Companion*.



Selected

The Result of the Parliament.

It is too soon to estimate the results of this great Parliament of Religions. But one thing is clear. It will promote a better understanding, and therefore a kinder feeling, between all the parties. "How I hate that man!" exclaimed Charles Lamb. "Why, do you know him?" asked his friend. "No, indeed; if I knew him, I should not hate him." Let us wish for mankind a better acquaintance; it is sure to promote peace on earth and goodwill to men. Along with a higher estimate of mankind, we ought also to acquire a better opinion of Almighty God than to suppose that, through all past history, he has left the vast majority of his human children without any adequate witness of himself, with deliberate intent to plunge them in endless sorrow for his own neglect! Perhaps the Christian world will some day believe in the dim light that lighteth every

man as identical with the Light that shines in the Eternal Mind. Then we shall sing with Lowell:

God sends his teachers into every age,
To every clime, to every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race.
Therefore each form of worship that hath swayed
The mind of man, and given it to grasp
The master-key of knowledge, REVERENCE,
Enfolds some germs of Goodness and of Right.

Another result will be an increase of honest and free inquiry. An old gentleman in Chicago says: "The Parliament has set many people to thinking who never thought much before." And this, doubtless, includes some who are professional teachers of religion. The pretensions of the "high" party, and of the exclusives and rigid people in all the churches, are made ridiculous by the growing discovery that the grace of God can neither be shut in nor shut out by ecclesiastical walls and palings. And an example of good manners has been set for all those who fight for the good cause with their elbows.

Will Christianity be weakened by fair comparison with other religions? Some forms of Christianity, or some things that *pass* for Christianity, will certainly be. But the only religion which appears large enough, vital enough and progressive enough to take up into itself all the forms of good and truth which are known or ever can be known to mankind never before appeared to such advantage. No existing church represents it fully; no creed can formulate it adequately; yet it is that Life of God in Humanity which is the desire of all nations. It is indeed the religion which has already come; but it is also the religion that is ever coming; it is identical with spiritual evolution and with the Power behind.

Let us search ourselves with a single question: Can we keep step with this divine march of events? Is there anything in the principles and methods of our church—is there anything in our own hearts—which may hinder our prompt and glad response to the great call of the hour—the call to universal righteousness, universal service and

universal human fellowship—the call to a religion which includes whatsoever things are true, just, honest, pure, lovely and of good report among all mankind—the call to a religion which commits us to the guidance of that Spirit which leads not only into all truth, but also into all goodness?—*Rev. Chas. G. Ames.*

Rabbi Wise at the Parliament.

After these presentations of the Roman Catholic, Anglican and Lutheran churches, the presiding officer introduced Rabbi Isaac M. Wise, with these strong and appropriate words from the Old Testament: "The Lord our God is one Lord. Happy is he who hath the God of Israel for his trust!"

It was a striking scene when that venerable teacher of the Jewish church came forward and uttered his word. A new note seemed to us to be struck in his tone. It was emphatic, assured, confessedly dogmatic, and not offensively but unmistakably authoritative. There are four points in which all men agree and have agreed from Adam down: (1) There exists a Supreme Being. (2) There is a capacity and a desire for mutual sympathy between this Supreme Being and man. This is the basis of prayer. (3) The good, the beautiful and the true are desirable and the reverse is evil and undesirable. (4) Immortality and a state of felicity for man beyond this life are real.

These four dogmas are the indestructible possession of all men from the beginning. They are there; facts in the human mind. Theologians differ, but they differ only in the expansion and extension of these four dogmas.

No report or description would do justice to this splendid piece of reasonable prophesying, with the law for its background and a confident assurance of the speaker that he was speaking for the nation to whom had been given the oracles of God. Somehow it seemed as if our Christian use of the Old Testament was a second-hand thing, beside this Hebrew's reading of the Hebrew's books. The way in which those Gentile delegates,

Hindoo, Chinese, Persian, Mohammedan and Christian of every sect looked and listened to this speaker was a striking fulfilment of prophecy, and "all nations shall come to the light of thy shining." We felt like saying with Dr. Barrows, the Presbyterian President and foremost promoter of the World's Parliament of Religion, "If there are Jews who are willing to be called Old Testament Christians, I, for one, am willing to be called a New Testament Jew."—*The Southern Unitarian.*

Jewish Liberalism.

The following extracts from an article by a young Hebrew, in a recent number of the "Jewish Progress," show that the spirit of unrest disturbs the most ancient faith as truly as the latest *ism*:

The purest minds of to-day must be closer to a God such as we know the all-just Ruler must be, than were those of our long-buried ancestors, who worshipped a vindictive and petty God of vengeance.

Since then we have among us those who are able to read the world lessons anew, it seems to some of us that we are *doing a wrong* in fostering a too strongly conservative spirit that turns to the past for all inspiration.

In spite of its youth, the Unitarian Church is becoming the choice of many of our leading thinkers who are free to choose a church that they can *with sympathy* maintain. * * *

A glorious destiny lies before Israel. The purity of the Hebrew blood has given him the capacity to grasp spiritual things to-day, as centuries ago Moses rose superior to the sages of Egypt.

But he is hemmed in by a wall whose dreary lengths discourage him. Customs and ceremonies that cannot appeal to us of to-day, oppose him at every turn. Should he strive for a people who are the *slaves of superstition*; who will fast, though faint, from sunset to sunset, and an hour later indulge in gluttonous feasting and carousing; who offer service to God on one day in the year and to Mammon on all of the others? Can he sympathize with a people whose religion—the ties between God and man—consists in customs that sanitary and other earthly laws alone justified centuries ago in far-off Syria?

"Cheek by Jowl."

We saw Rev. John H. Barrows, D. D. (Presbyterian), Chairman of the General Committee of the World's Congress Auxiliary Congresses, and Rev. Jenkin Lloyd Jones (Free Religious Unitarian), Secretary, conferring with their heads close together on the platform of the World's Parliament of Religions, we could not help thinking of a story we once heard of a minister who had shocked his congregation so often by introducing coarse expressions into his pulpit services that the deacons had to labor with him on the subject. The minister dutifully promised to be more careful in future. On the following Sunday he was a model of propriety, until he lost himself in the abandon of prayer. Then, in the sincerity of his heart, nature asserted itself, and he prayed, to the chagrin of the deacons, that in some happy day "he and his congregation might go 'cheek by jowl, cheek by jowl,' straight into the kingdom of heaven."—*The Southern Unitarian*.



The Aim of the Liberal Church.

The aim of the progressive church should be: First—To show religion to be reasonable. Second—To increase spiritual life in the community. Third—To uplift humanity and prompt social progress. We accept the trenchant sentence of Charles Kingsley—"God's kingdom is not a kingdom of fanatics, yelling for a doctrine, but of willing, loving, obedient hearts." On these lines we believe in the progressive church of the future. We rejoice in the Parliament of Religions which has recently been held in Chicago as manifesting a tendency toward religious unity. It is in enlarged life that we recognize the true fruition of religion, and while we do not emphasize numbers or yield our convictions to mere majorities—if we would, whither should we be led?—we do recognize our privileges and duty to cultivate the vineyard entrusted to us with fidelity.—*Joseph Shippen*.

The Pleasures of Sin.

So much has been said in Sunday-schools and in the Christian pulpits about the pleasures of sin that great evil has resulted from it in the past and much will no doubt result in the future.

The religious life has been made to appear anything but a joyous, happy life. The self-abasement of the mediæval mystics has been too much held up and taught as the only true way to gain heaven, until many boys and girls now growing into manhood and womanhood have turned from religion with almost loathing.

Nature has simply protested, and they think if heaven is to be nothing but a continual Puritan Sabbath, they want none of it. The devil and his children seem to have the best of it in this world, and so, tempted by that thought, they too often want to try the experiment and see for themselves. But no man who has any conscience will say that he ever found any real lasting pleasure in sin.

A prominent lawyer in Chicago, who goes to an orthodox church, brought this subject to my notice a few weeks ago, and he said he had never been tempted to do evil so much by evil itself as by the Sunday-school teachings of his youth, contrasting the pleasures of sin with the rough, hard and narrow joyless way of the Christian life. My own experience has been the same. Yet I never get any pleasure out of any conscious violation of my conscience. Nor do I believe any one else ever did.—*Rev. T. J. Horner*.



He is truly great who has great charity.—*Thomas à Kempis*.

The vain man makes a merit of his misfortune, and triumphs in his disgrace.—*Hazlitt*.

If you wish to live a life free from sorrow, think of what is going to happen as if it had already happened.—*Epictetus*.

In all human actions those faculties will be strong which are used.—*Emerson*.

Over-work.

[Scattered Leaf, Channing Auxiliary, Oct., 1893.]

I once had an old cook whose strength was giving out, and whom I tried to help; but soon found it was useless. If I washed the breakfast dishes, she did extra baking; if I prepared the dessert, she washed the kitchen windows. She was unwilling to derogate from her character as a martyr, and would not be helped. And still she kept me uncomfortable by her "put upon" ways, and her repeated hints that she should break down. I used to be vexed with old Katie; but perhaps she can teach some of us a lesson.

There are times in every life when unlooked-for emergencies compel over-work, and it is possible that in exceptional instances this demand may be life-long; but over-work is more often a habit of mind than a necessity. We allow ourselves to be habitually tired and anxious and care-taking, and we resist opportunities of rest because, unconsciously to ourselves, there is a latent vanity back of it all, whose gratification we are unwilling to part with.

And so our lives become like Chinese pictures, very full, but without beauty or perspective; for the mind of an over-busy person narrows to its own field of activity, and deprived of those larger outlooks, where ideas and events show in their true proportions and relations, finally becomes possessed and controlled by its occupation instead of possessing and controlling it. If we perceive even a seed of this danger within ourselves, shall we not cast it out before it roots? Habitual forethought, system and self-control, can generally secure such rest and refreshment, for mind, body and spirit, as they need, without taking from the enthusiasm and industry which belongs to the daily tasks; then, with a healthy body, a discerning mind, and a spirit that has learned something of the Divine outlook, the fret and fume and grind of life will give place to a dignity and beauty that will bless ourselves and those about us.—*Henrietta R. Eliot.*

Good looks, to be permanent, must begin on the inside.—*Ram's Horn.*

Notes from the Field

[Contributions for this department are always acceptable. We wish to make it a comprehensive report of the true condition of our churches, and a means of friendly intercourse that ought to be helpful to all. Kindly see that the communications reach us by the 25th of each month.]

ALAMEDA.—Now, indeed, do we feel encouraged as we see the walls of our new church rising. The corner-stone was laid October 12th with appropriate ceremonies, witnessed by a large gathering of our own people and many visitors from other parishes. The prospect of having a church-home of our own early in the new year is very inspiring to both pastor and people. Our ladies recently gave a most successful entertainment and dance, netting them a goodly sum, swelling their treasury to within a few dollars of the thousand they have pledged to the building fund.

BERKELEY.—During the month, Mr. Payne delivered a series of three sermons on "Domestic Legacies," considering home as a moral and social educator. On October 22d, the genial face of Dr. Stebbins greeted us from the pulpit, and we were treated to an unusually fine discourse. Friday evening, October 27th, the Young People's Club gave a second of its pleasant social dances in Shattuck Hall. The Ladies' Auxiliary is working for a bazaar to be held in the early part of December. The Unity Club continues its interesting meetings. A member is appointed for each meeting to report on the contents of some late periodical. The plan has proved both novel and instructive. The deed for the church lot has been recorded, and the title now rests in the names of Mr. Payson and Mr. Bishop, pending the organization of the church. The organization will be fully effected on the first Sunday in November, when a new Board of Trustees will be elected and the church will enter upon its legal existence.

EVERETT, WASH.—When our society was started last August by Rev. Mr. Copeland we were in hopes of having services from time to time by neighboring ministers who could reach us with the afternoon train from Seattle and preach here in the evening, but

the train has changed time, and we are deprived of the pleasure of hearing them. The good work, however, does not rest altogether. A Unity Club has lately been organized and is engaged in the regular study of United States history, meeting fortnightly at the houses of different members. It will devote a part of each evening to the discussion of matters of general interest. In addition to this, the club will procure public lecturers, and hold social gatherings about once a month. A number of our prominent citizen have become members, and the work is progressing well.

LOS GATOS.—Our vigorous young society at this place is pushing ahead, determined to continue its existence and to accomplish the most possible in the interim between pastors. They have had several very acceptable supplies. Rev. Mrs. C. E. Norris, formerly pastor of the Universalist Church of Portland, Oregon, is now preaching with great acceptance. Few societies so young as this have so much excellent and efficient material. There are men and women in it who stand as high as any in the community in business and social circles, and their influence has been a guaranty of the society's good name from the beginning.

Rev. J. Herndon Garnett left this church for San Jose with much pain and reluctance, and on a recent visit to it was rejoiced to find it in a most flourishing condition.

LOS ANGELES.—Services opened in a most satisfactory manner, a splendid congregation of 1300 greeted Dr. Thomson on his opening service after vacation. The attendance at each Sunday service has been such as to tax the capacity of our large quarters. Mrs. Laura Ormiston Chant, on the 8th inst., delighted a large congregation with a splendid sermon on "The Prodigal Son." Rev. Mr. Preston commenced his work with us as assistant pastor early this month, and has made a very favorable impression on our people. The Sunday-school is advancing very rapidly in attendance and interest, the school now numbering over 300, with an average attend-

ance of over 200. The Unity Club opened its lecture course on the first Wednesday of this month to an audience of over 1000 people. The club has arranged with Prof. Charles M. Gayley of the University of California to give a course of six lectures on "English Comedy, from Shakespeare to Sheridan," during the Christmas vacation. The ladies are holding their own for church-work, and many things are brewing for production later.

OAKLAND.—Since his return from the World's Parliament Rev. C. W. Wendte has been actively re-organizing the work of his church for the year. A recent sermon on "Life Problems: Whence? wherefore? whither?" created more than usual interest in this congregation. In it the doctrine of Evolution, which Mr. Wendte first publicly embraced twenty-three years ago, was applied to the issues of the moral and spiritual life. The 376th anniversary of the Protestant Reformation was observed Sunday evening, October 29th, with an informal lecture on "Martin Luther and his times," illustrated with a large number of stereopticon views of persons and places.

Mrs. Chant's sermon, October 1st, was delivered before a crowded auditory.

The Starr King Fraternity is re-organizing its work. Successful recitals have been held by Misses Hornick and Russell, two talented members of the society and recent graduates of the Boston School of Elocution. Prof. Ivey has held a delightful water-color exhibition, and a dramatic entertainment was given by the Unity Club.

The church choir has experienced a great loss in the withdrawal of Mr. Victor Carroll, who goes to England to develop himself musically. He was given a farewell concert which severely taxed the resources of the entire edifice in seating capacity, many being unable even to gain entrance.

The Woman's Auxiliary recently gave an entertainment entitled "A Japanese Wedding." It is easily gotten up, and proved quite a success. The society will be pleased to describe it to any sister organization.

OLYMPIA, WASH.—Rev. Wm. G. Eliot, Jr., of Seattle, has consented to occupy the vacant pulpit for the present on Sunday evenings. This necessitates his journeying three and a half hours every Sunday afternoon by two lines of steamships. But he is equal to the emergency.

POMONA.—Services were resumed October 1st, with a large congregation. Sunday-school and Unity Club are both active. October 8th, Mrs. Laura Ormiston Chant preached for us to an audience limited only by the capacity of the hall. She was enthusiastically received. Such occasions, and the steadily growing audiences, make us feel the need of the building now nearing completion. October 29th, the church held a special service in recognition of the World's Fair Parliament of Religions. There was a responsive reading, specially arranged from the Universal Scriptures, and the congregation sang the hymns used at the Chicago Parliament. Just now a Corn Festival is being held, the success of which is assured.

PORTLAND, OR.—Mr. Wilbur is giving a series of evening sermons under the general head of "Much-abused Doctrines of the New Testament," and so far this month the special themes have been "The Second Coming of Christ," "The Last Judgment," "The Millennium" and "Heaven."

The subject for Sunday evening religious meetings chosen by the Wm. G. Eliot Fraternity for the coming year is "Representative Unitarian Workers, together with a few Great Names of other Faiths," and the theme with which they opened October 8, was a "Sketch of the History of Unitarianism."

For Tuesday evening Study Class they are working upon "The Social Questions," and both Sunday and Tuesday programmes for the season look very inviting. The Women's Auxiliary is hard at work devising and executing ways and means for promoting good cheer and philanthropy.

The Postoffice Mission is making efforts to increase the work of correspondence and distribution, by more extensive advertising in the various papers of the State, and a

hopeful feature is the enlisting of new recruits as workers.

Dr. Eliot and family have come back to their Portland home, and Dr. Eliot's health is improving, though he has not yet sufficiently recovered from his recent illness to be out.

SAN DIEGO.—Services have been suspended during the warm months, but we hope to chronicle in our next issue that the church has reopened its doors, and, with a permanent pastor, is ready to do its part of the Lord's work in that region. Through the generous gifts of friends at the East, secured through its patron saint, Miss Susan Hale, this church has been enabled to pay off \$1000 of its debts. The Superintendent is also at work in this cause in San Francisco, and hopes soon to announce results.

SAN FRANCISCO.—First Church.—Dr. Stebbins has preached during the month, excepting on the 22d, when he exchanged with Rev. E. B. Payne of Berkeley, who spoke on "Truth," which, he maintained, was too elusive even for statement, and could not be cut into articles. Beyond all facts that science can state, is a mind-home and a soul-home, where dwell those who are of the truth. The Sunday-school has adopted the course of study prepared by the Unitarian Sunday-school Society of Boston, and is pursuing it with satisfaction. Its profits from the two lectures on the "World's Fair" exceeded \$150. The Onward Club gave an entertainment to the school early in the month. It has assumed charge of the Christmas entertainment, and is planning for it already. The Society for Christian Work, in addition to its usual charitable work, is sewing for a needy kindergarten. The Channing Auxiliary have already ordered a second edition of the Sun-dial Wisdom Calendar.

SAN FRANCISCO.—Second Church.—Congregations continue to crowd the church. The pastor being incapacitated by a cold, his wife filled the pulpit on the 29th. A very successful concert—an evening with Schumann—was given on October 25th.

SEATTLE, WASH.—On October 6th, the semi-annual meeting of the parish was held at the church. A good number were in attendance. Mr. Joseph Shippen presented, on behalf of the Board of Trustees, an address to the parish. Our pastor made an encouraging statement of the church-life and activity, expressing hope and confidence in the future. After the report of the Treasurer an enjoyable musical programme was given.

SPOKANE, WASH.—Rev. Mr. Fairchild is busy at work in his new charge. He conducts a class in sociology in his church, and lately read a paper on the same subject to the Minister's Club of the city. The financial conditions are still embarrassing, this part of the country having lost over a million dollars recently by the harm done the wheat crop through protracted rains.

SAN JOSE.—In spite of many perplexing difficulties, the work here goes bravely on under the leadership of Rev. J. Herndon Garnett, who is faithfully at work, with earnest purpose and a clear business judgment; the Superintendent is aiding him, and, most important of all, the members themselves are awakening to their duty and opportunity. They feel the importance of this great liberal movement and a need of a center for its propaganda, and are earnestly striving to continue the work so zealously commenced by Rev. N. A. Haskell.

SAN RAFAEL. — Rev. L. W. and Mrs. Sprague have been holding parlor services in this charming town for a few Sundays past, more to gratify friends and feel the pulse of the community than with the idea of founding a permanent movement at present.

SANTA BARBARA.—During Rev. Mr. Thacher's absence in the East his pulpit was supplied by Rev. Henry G. Spaulding of Boston. On Sunday, October 15th, Mr. Spaulding preached on "The Parliament of Religions." Mrs. Chant's lecture at our church, October 6th, on "The Future Woman," was largely attended and greatly enjoyed. A pleasant concert was given last week by Prof. Courtney and others. The

"hard times" affect our society in common with all others. We find it hard to raise the amount we wish to pay our pastor, who works earnestly and faithfully for the good of our society.

SANTA CLARA.—The Unity Club is the outgrowth of some preaching done by Rev. N. A. Haskell last winter and spring. For the past few months Rev. David Heap has ministered to it, and brought it to quite a degree of prosperity. They have recently greatly enjoyed a course of lectures by Prof. W. H. Hudson, of Stanford University.

SANTA MARIA.—The friends here and at other points in San Luis Obispo county are keeping up their organizations until the recurrence of better times financially and the return from Europe of Rev. Mr. Weaver, with whom they are in correspondence, shall justify a permanent pastorate and missionary service in this lovely region.

TACOMA, WASH.—Despite the awfully hard times the Free Church is more alive and earnest than ever. The Sunday attendance fills the auditorium completely, and our week-day work progresses excellently. All we need is money, and that is coming, though slowly. The different societies are well sustained. Mr. Martin conducts an adult's study class in connection with the Sunday-school, of which Mr. Samuel Collyer is superintendent. Once a month, immediately after the morning service, a congregational meeting is held, at which all matters of special interest are considered. The James Freeman Clarke Fraternity gives a fortnightly entertainment. A social science class, under the leadership of Mr. Walter J. Thomson, meets twice a week. A class in English poetry is at present studying the lyrical poems of Robert Browning. The Ladies' Friendly Society has for its aim:

1. To promote sociability and intellectual culture among its members.
2. To aid in the diffusion of ethical and liberal religious literature throughout the State of Washington.
3. To further the interests of scientific charity in the city of Tacoma.

Books

Noble Lives and Noble Deeds. Lessons in Christian Character, edited by Edward A. Horton. (Unitarian Sunday-school Society, Boston; cloth, 50 cts.) This interesting manual marks a new departure. It teaches character by example and takes its examples from sources outside the Bible. Yet for this very reason the book is in a way more valuable than the ordinary Sunday-school manual. Christian teachings are not confined to the New Testament. The religion of Christ has been leavening the world for many centuries, and the saints of the later ages have lived as noble lives and wrought as noble deeds as any of the old-time worthies. Mr. Horton has done his work well—both as editor and as author; for nearly a third of these brief biographies are from his facile pen. The method followed is of presenting first a lively sketch of some great personality, accompanied by reflections upon the special trait of character which the personal life illustrates. Then come questions for class use and hints to teachers. The title of the book, it might be thought, hardly indicates its exact scope. In many of the sketches there is but little reference to noble deeds. It is the *spirit* of the life that is commended; and the life itself, in its main trend, or in some special habit or trait of the person, is used to point a moral or enforce a virtue. A good descriptive title would be: "Noble qualities of character exemplified in noble lives." But, whatever name be put over the door, the portrait gallery into which Mr. Horton leads the young pupil contains word-pictures of some of the truest and saintliest men and women of Christian history. Here are scientists, like Darwin, Kane, Humboldt and Schliemann; divines, like Luther, Knox, Bunyan, Priestley, Wesley, Bunsen, Channing, Stanley and Parker; statesmen and reformers, like Savonarola, Washington, Lincoln, Sumner and Garrison; artists and musicians, like Regnault and Beethoven; generals, like Wellington, Gordon and Havelock, and noble women, like Joan of Arc, Mary Carpenter, Dorothea Dix and Mary L. Ware. To know such

characters as these even slightly is to increase one's power of being noble and to awaken the desire to cultivate their winning graces and attractive virtues. It would seem unnecessary to maintain the religiousness of such a book as this. Certainly these saints and heroes feared God and knew no other fear. They sought truth and wrought righteousness, because on these foundations God has set the universe. And religion is often better learned by converse with good men who make neither pretense nor parade of being religious than by reading what are commonly called religious books. We rejoice that our Unitarian Sunday-schools have in the manual before us so useful an aid to faith, and hope, and high endeavor. These noble lives are as interesting as they are noble; as delightful to contemplate as they are inspiring in their influence.

H. G. SPAULDING.

The Ocean of Theosophy, by Wm. Q. Judge. (The Path, New York.) This volume, from the General Secretary of the Theosophical Society, will attract much attention from all who are interested in the study of Theosophy. It is written in a clear style, and touches on all the leading ideas of Theosophists. On the whole, it is probably the clearest exposition which has yet been placed before the public. The most abstruse teachings of the mythical school are stated in terms which the beginner can understand. After reading Mr. Judge's book, many of the prejudices which have been connected with the word Theosophy vanish, and the system appears to be one to which reason gives a considerable support. While there is even in this book a good deal that is misty, yet it is so much clearer than many other books on the subject, that it is quite a pleasure to read it. Mr. Judge enters into but little argument, but states what he conceives to be the fundamentals, and leaves them to stand or fall on their own merit. If any one is interested to obtain a clear idea of a subject about which so many are talking, a careful reading of *The Ocean of Theosophy* will give them much satisfaction.

W. E. C.

Moral Education of Children, by Prof. Felix Adler. This book contains a series of lectures given by Prof. Adler at the Florence Summer School of Ethics two years ago. Prof. Adler, who is one of the leading ethical culturists of the world, is also known as an educator, and this volume shows a wide understanding of the problem which confronts all educators at the present time. The book discusses especially moral training as it might be given in public schools. But it will be read with great interest by Sunday-school workers, for it is replete with suggestiveness. Thoughtful parents who are at a loss to know what to teach, and how to teach their children the great principles of the ethical and religious life, derive much good from this small volume. To many Unitarians who are uncertain what best to do with the Bible, the chapter on the use of Bible stories will be most welcome. Coming from one who can have no sectarian bias in favor of the Scriptures, these words have a new authority. I wish to commend the book to all parents and Sunday-school workers. It should be in every library. L. W. S.

The New Bible and its New Use, by Joseph Henry Crooker. (Geo. H. Ellis, Boston.) It is a valuable service that Mr. Crooker has rendered in expressing succinctly and fairly the results of higher criticism as regards the Bible. The common people, who have limited faculties and little time to acquaint themselves at first hands, are not indifferent, and really want to know what is left—what they may reasonably believe and what they may not feel self-condemned in not believing. Mr. Crooker's book, though searching and fearless, is not destructive. The whole tenor of it is that the New Bible is destined to be of greater value to the religious life of mankind than the old. He freely points out errors current for centuries, as to the authorship and date of many of the books of the Old Testament, and gives it as the judgment of scholarship that the first three gospels belong to the latter part of the first century and the fourth gospel was not written by the Apostle John,

but is a product of the first half of the second century. Regarding the question of authorship, he says: "As reason alone can tell me what the Biblical page means, and as my interpretation is a product of my intelligence, I insist that my reason, which discovers what the message is, possesses superior authority; for the interpreter must stand above the thing interpreted." The effect of the New Bible will be to lessen the impression that religion is based on theological opinions. It will be seen to be growth of inner life, and the beneficial action that flow from it. Church organizations will suffer change; creeds will be less oppressive, religion as a life will be expressed in a spiritual purpose to bring in the kingdom of heaven. The Fatherhood of God and the Brotherhood of Man will be the watchword, and the Bible used less as an authority.

✻ Recreation

"This looks like a good farming country," said a traveler in North Dakota to a native; "what do you raise mostly?" "The limit," replied the latter, briefly.

"Did he spend lots of money on her music?"

"Oh, yes; he must have, for she doesn't play anything that sounds the least bit like a tune,"—*Chicago Inter-Ocean*.

Overheard on the Oakland ferry:—Enfant Terrible—"Mamma, what makes Goat Island so green?"

Mamma—"God, darling."

Enfant Terrible—"I thought it was the grass."

He—"Of course my prospects are not the brightest. We will have a great deal to contend against."

She—"Dearest, we will have each other!"—*Vogue*.

"And this maid—is she truthful?" asked the lady of the reference.

"Very. That is why I discharged her. She wouldn't tell people I was out when I was in."—*Harper's Basar*.

"Do you think a porous plaster can cure him of stuttering?" Doctor—"Yes; when he comes to take it off he will swear right along without stopping."

Novelist—"I'd like to have my heroine do something absolutely unique."

Friend—"Yes? Why don't you have her faint when there's no one looking?"—*Tidbits*

The gods of heathen lands are only matters of idol curiosity here.—*Rochester Democrat*.

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CHURCH DIRECTORY.

At the suggestion of a correspondent, we publish a directory of the Unitarian ministers on the Pacific Coast so far as known. We would esteem it a favor if the pastors whose addresses are not given, would supply us with the data to make the list complete.

CALIFORNIA.

- ALAMEDA.....Rev. George R. Dodson, Pastor
Cor. McPherson St. and Pacific Ave.
BERKELEY.....Rev. E. B. Payne
FRESNO.....
LOS ANGELES.....Rev. J. S. Thomson
Unity Church, cor. Hill and Third Sts.
LOS ANGELES....Rev. Fredk. Preston, Asst. Pastor
OAKLAND.....Rev. C. W. Wendte
668 Fourteenth St.
ONTARIO }
POMONA. }.....Rev. U. G. B. Pierce
REDLANDS.....Rev. A. J. Wells
SACRAMENTO.....Rev. T. J. Horner
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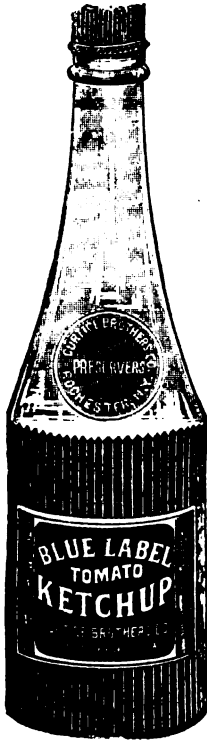
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THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. 2

San Francisco, May, 1894

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Editorial Contributors

All the ministers of the Conference

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Not as adventitious will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter; knowing that, let what may come of it, he is thus playing his right part in the world—knowing if he can effect the change he aims at—well: if not, well also; though not so well.—Herbert Spencer.

Editorial

The late session of the Pacific Unitarian Conference will long be remembered for its earnest, harmonious spirit and its moral enthusiasm. It was more distinctly Unitarian than any of its predecessors, as its theme adhered more closely to denominational history, biography and position. This was not from any narrow interest in the sectarianism of what we call the Unitarian movement, but from a conviction on the part of the committee that it was a good time to take a more complete survey of our position, both for our own satisfaction and advantage, and that others might learn more definitely what and where we are. The session was fixed for the week preceding the Congress of Religion, one of the series of meetings being held in connection with our Midwinter Fair. The attendance at the Conference was good and a larger number of societies were represented than ever before. There were twenty-four ministers who took part—three of whom were women. A number of these appeared for the first time in a Unitarian Conference, among whom were Rev. G. H. Rice, who comes to us from the Episcopal Church, Rev. Samuel Slocombe from the Congregational, Rev. Geo. T. Weaver and Rev. A. G. Wilson from the Methodist, Rev. J. H. Garnett from the Baptist, and Rev. Caroline Norris from the Universalist. It would be interesting to know how these new friends were impressed, and we hereby invite them to a symposium in our next, where they shall have an opportunity of expressing their satisfaction or disappointment, and of pointing out what they found to approve and what they disapprove. Such an expression ought to be a helpful criticism to us. They surely found our fellowship broad and free, with no artificial agreement and a good deal of natural disagreement. The papers and discussion

showed no lack of diversity of opinion and of standpoint, a very refreshing evidence of the fact that no uniformity is required. Each soul is like a plant in a garden, with opportunity to develop its own life without any danger of being pulled up and thrown over the fence if it stretch beyond an established standard. It may climb, or it may spread on the ground; it may be fragrant or odorless; it may be with or without thorns, if only it will bloom and bear fruit after its kind. The Conference discussed in a broad and generous spirit Unitarian history, Unitarian leaders, Unitarian doctrine, Unitarian methods and Unitarianism in its practical relation to the questions of the day. Many of the papers were very able, and taken as a whole they effectually dispose of the charge that Unitarianism, as represented on the Pacific Coast, is a pale negation. Very positive convictions were expressed on a good many questions, and it was also demonstrated that entire freedom of thought is not inconsistent with a reverent and aspiring spirit. Our thought has a vital center but an undetermined circumference, and our conception of religion includes the domain of feeling, so that while we use our reason fearlessly we are not ashamed to worship the God of our fathers and to lift up our hearts in praise and adoration.

In the March number of "The Forum," Rev. H. K. Carroll, agent of the Church Statistics of the late United States Census, moralizes interestingly on the figures therein presented.

We desire to call attention to one misconception, however, of Dr. Carroll, which shows how untrustworthy statistics often are. He gives the number of Unitarian Church members as, according to the late census, only 68,000. From this he draws various conclusions concerning the denominational weakness of Unitarianism, more flattering to the orthodox party than consonant with the facts. As is perfectly well known to our own fellowship, this return of our membership is almost ludicrously inadequate to express our actual denominational strength. Such undue stress

has been laid by the prevailing sects on joining the Church, and the conditions attending this act have proven so onerous and distasteful to many among us, that in espousing liberal opinions they have gone to the opposite extreme, and denied the usefulness of membership in the church altogether. Not one in ten who attends a Unitarian Church service unites with the society. One rarely hears appeals from the pulpit so to do. The writer personally knows of long-established Unitarian societies, with an attendance of hundreds every Sunday, which have not twenty-five names of living persons on their roll. Other churches there are which have not asked for a new member for twenty-five years. Under these circumstance a return of members from Unitarian societies is no indication of their actual numerical strength or vitality. A better test would be to estimate about one hundred persons, young and old, as connected with every such society, on the average. As there are 450 Unitarian Societies enrolled in the Year Book this would give a total constituency of 450,000.

There are other mistakes concerning the relative strength of denominations, based on the census returns. Such is the comparison so often made between the Roman Catholics and Methodists, to the disadvantage of the latter. The two bodies cannot possibly be compared in this manner, for their methods of computing membership are totally different. The Roman Catholics claim everybody born into their fold, and they swell their total to eight or nine millions. The Methodists count only voluntary adult members and hardly reach half the number claimed by the Roman Catholics. If, however, the method of computation adopted by the latter were followed by all our Protestant bodies, it is evident that either the Methodists or Baptists sects would exceed numerically the Roman Catholics. It will now be in order for Dr. Carroll to write an article on the untrustworthiness of the Religious Census as an indication of the actual strength and influence of denominations. The latter especially is not to be gauged by figures. A little leaven leavens the whole lump. As Frederick

Douglass once said, "One, with God, is a majority."

There are several other misconceptions of the Unitarian position in Mr. Carroll's article, such as "the idea that simple benevolence and helpfulness to men are the soul of religion, is the idea for which Unitarianism may be said chiefly to exist,"—which is a very deficient notion of our purpose and faith. But we cannot pursue the subject further.



Notes

This issue of our paper will be seen to be largely a Conference number. We assume that our readers are interested in so important an event, and we would do all our space permits to make up for the deprivation of absence from such a gathering. It is very cold comfort, contrasted with attendance, but is the best we can give. If our columns lack the customary variety it is for a purpose, and not because we have no regard for that generally enjoyable spice.

In future numbers we will print Rev. Earl M. Wilbur's excellent paper on "What is needed to make a successful Sunday-school?" Rev. J. H. Garnett's on "Immortality," Rev. E. B. Payne's on "God," and such others as we can procure. We feel that there is a mine of rich material to work during the coming year—a broad ledge of pay ore that will keep our mill well supplied and pay good dividends to all interested.

Rev. F. L. Hosmer of Chicago has been the guest of his classmate and friend, Rev. C. W. Wendte, for two weeks past, preaching at Oakland and in Berkeley. He also spoke in the San Jose pulpit last Sunday, and visited Mt. Hamilton Observatory, Monterey and Palo Alto. He was a most welcome addition to our Conference, speaking but seldom, but always with fine feeling and good sense. We hope our climatic advantages may impress him, and that he will take the rest he needs where he can touch elbows with our advance guard.

Three women ministers at our Conference were a welcome innovation. Mrs. Wilkes, Mrs. Sprague and Mrs. Norris all contributed to its success, while Mrs. Pierce was held in reserve, being left at Pomona for garrison duty in Southern California.

Mr. Dodson is the most delightfully debate provoking speaker in our Conference. His papers either invite or compel discussion. His positions are always taken with such sweet sincerity that no debate following them could possibly be anything but good tempered and kindly. It is a rare quality to stir without antagonizing.

Two ministers whom we wished for, but had to do without, were Rev. J. F. Dutton of San Diego and Rev. A. J. Wells of San Bernardino. Our State is so long and supplies are so scarce that it was too much to expect these distant brothers to come; but we missed them none the less.

Rev. Earl M. Wilbur of Portland was another enforced absentee. He was, however, represented by two able papers, read with enthusiastic admiration by his classmate and friend, Rev. W. G. Eliot, Jr., of Seattle.

Rev. Dr. T. L. Eliot of Portland came to the Conference, and from here started by way of Santa Barbara on his annual pilgrimage to that purest of shrines—a mother's presence—in St. Louis.

Dr. D'Arcy Power of Sacramento was one of the few laymen who contributed to discussion at the conference. He always spoke with intelligence, and never unless he had something to say.

Harriet Kelsey Fay's paper at the Women's Conference seemed to be an excellent conductor from a well charged storage battery. The electric flash induced unwonted activity, and the air, if not blue, was exhilarating. A lively discussion is a fine thing, clearing the air and leaving the freshness that always follows an April shower.

Rev. Dr. Fay and wife have returned to Pasadena.

It was the unanimous judgment of the Conference that the Pacific Unitarian be continued and given such support as was found necessary. The management is averse to all subsidies, and while protection was necessary to it as an "infant industry," during its first year, it will be mortifying if it cannot endure free trade for its second year. Three hundred subscribers will make it self-supporting and bring self-respect to its publishers.

During the Conference many kind words were spoken of our paper and its value and encouragement, but the most telling compliment was the quiet assurance of Rev. G. H. Rice of Stockton that he would send ten new subscribers. There is something convincing in talk of this kind. If every church on the coast would do as well in proportion, the perplexing problem of making both ends meet would be solved.

Rev. Geo. T. Weaver, who has contributed several interesting letters to our columns during his absence in Europe, has returned to California and is at present in Santa Barbara. He has prepared a series of lectures, illustrated by stereopticon views, embracing a trip from Glasgow to Naples, London, Paris, Rome, etc., and treating of both ancient and modern art, architecture, manners and customs. Mr. Weaver attended our Conference and made a favorable impression.

Rev. E. M. Fairchild, recently of Spokane, has taken charge of the Unitarian Society in Troy, N. Y.

Rev. A. G. Wilson preached at San Jose recently and left on April 23d for his important work at Spokane.

Rev. W. E. Copeland of Salem, Or., has been a prominent figure at the Theosophical Convention in San Francisco this month.

Rev. W. G. Eliot, Jr., after preaching most acceptably three Sundays at the First Church, San Francisco, has returned to Seattle.

Mrs. S. P. Carr of Lemoore, Cal., made a very pleasant impression at the recent Conference.

Rev. Dr. Thomson and wife visited Monterey and other points of interest in company with Mr. S. A. Butler of the Los Angeles church before returning home.

Rev. J. H. Crooker has returned to Helena, Montana, after preaching for Mr. Wendte and Mr. Sprague and, en route, for Mr. Wilbur in the Portland pulpit.

Rev. Philip S. Moxom, who has gone from the Baptist Church to a large Congregational society in Springfield, Mass., declares himself to be a "Christian Socialist," of which he says the Alpha and Omega is the realization of the brotherhood of man through the application of the principles of Christ to industry, trade and politics. He would have that spirit create and inform economics. He believes that Christian and scientific economics are, or should be, identical.

Miss Florence Kollock, of Pasadena, arrived in San Francisco in time to represent her denomination at the Symposium of Beliefs at the Congress of Religion. She made a favorable impression, though she says that the Episcopalian who preceded her completely took the wind out of her sails by stating the Universalist belief when he thought he was stating his own.

The women of San Francisco have formed a Harriet Hosmer Statue Fund to raise money to purchase the statue of Isabella for the Golden Gate Park. The time to accomplish this is limited to three months.

The "Overland Monthly" has been purchased by Mr. Rounsville Wildman, late U. S. Commissioner to Borneo. It seems a startling combination of name and title, but is only a coincidence. He is not the wild man from Borneo, but merely a Wildman who has been there.

The March "New World" is an excellent number, with a good variety of solid food for mind and soul. Among the articles by American writers are one by Minot J. Savage on "The Origin of Goodness," and one by our own Josiah Royce on "The Problem of Paracelsus." Both invite review, and we hope soon to accept the invitation.

Dr. Felix Adler delivered before the last meeting of the Boston Unitarian Club an address on "The Teachings of Jesus." The "Register" speaks of it as "noble," and adds, "It was listened to with close attention, and called forth at its close the warmest applause and many expressions of deep personal interest."

Dr. Furness of Philadelphia was ninety-two years old on the 20th of April. What a span of active service is covered in such a time! Ministering for seventy years to one society, he has touched and quickened the spiritual life of three generations. On Easter Sunday he preached on the "Resurrection of Jesus" to the congregation of which for twenty years he has been pastor emeritus.

On the 16th of March, the London School Board, by a vote of 27 to 21, passed the circular of instructions to teachers in the Board schools ordering them to teach belief in "God the Father, God the Son, and God the Holy Ghost." Our English friends made a long and gallant struggle for liberty and reason, but for the present their effort has failed, and conservatism and bigotry have triumphed. It was a close victory, and it can not be doubted that so narrow a margin will soon melt away. The simple injustice of such a procedure in a land that prides itself on fair play ought to be its speedy condemnation.

Rev. Thomas Van Ness of the Boston Second Church sends a cheering word of congratulation to his old associates on the Pacific Unitarian. His beautifully printed Easter program shows that he has not relaxed in his activity nor in his appreciation of good taste in the use of printers' ink. The Boston "Transcript" of April 9th prints a good report of a recent sermon on the "Social Unrest," based on his observations during a trip to Colorado.

The American Unitarian Association has nominated on its new Board of Directors, to be voted for at the annual meeting in Boston in May, two of our Pacific Coast Unitarians, Mr. Horace Davis, as a vice-president, and Mr. Francis Cutting as a director for three years.

Mr. Sidney H. Morse, the sculptor, is now at work upon a new series of life-size busts. His list includes Emerson, Channing, Longfellow, Holmes, Whitman, Lowell, Darwin, Tennyson and others. The Emerson is after the smaller one, already familiar to some of our readers and which has met with the warm approval of Mr. Edward Emerson, the son. This new series is designed to meet an increasing call for these portrait busts in public libraries, colleges, churches, etc., as well as for private residences and homes. For all these uses most persons will prefer this new form to both the small and the large sizes in which Mr. Morse has hitherto given us these representative men. The busts are to be finished in alabaster plaster, easily cleaned with Castile soap and warm water, and their price (\$12.50 each) brings them within the reach of the many. The artistic merit of these things is the same in this inexpensive material as in marble or bronze, and they also serve the same purpose as object-lessons in character. We are glad to learn that the artist has already received orders for some of these busts, to be placed in public schools. Mr. Morse's present studio is at 213 Wabash Avenue, Chicago. All communications upon this matter can be addressed to him there.

At a meeting of the newly elected directors of the Conference, held at headquarters on April 30th, the following officers were elected for the ensuing year: President, Charles M. Gorham, San Francisco; vice-presidents, Stoddard Jess, Pomona; Mrs. Rosa T. Burrell, Portland, Oregon; secretary, Rev. Chas. W. Wendte; treasurer, Chas. A. Murdock; chairman Executive Committee, Rev. Horatio Stebbins, D. D.

The "Parish Visitor" is the title of a bright little six-page paper published weekly in the interest of the Second Unitarian Church of this city. The first number, besides many items of interest and notices of the meetings of the society, contains an article by Rev. Leslie W. Sprague on "The Tenement House Curse." Long life and great usefulness to our enterprising neighbor.

Contributed

Unitarian Belief.

By the Rev. Frederick L. Hosmer.

One of the sessions of the late Congress of Religion was devoted to a symposium of beliefs, in which ten representatives of different faiths expressed in ten minutes the essential or characteristic features of the denomination which he represented. The Unitarian statement, made by Rev. F. L. Hosmer, was as follows:

I may say, by way of preface, that I was born and bred in the Unitarian fellowship. That is a sufficient reason for first being within any church or fold. We do not choose our birth environment in religious nurture any more than in physical climate and nationality. But while the accident of birth is reason for one's connection with any church or fellowship, it is not of itself an adequate reason for remaining therein after one has come to examine and judge for himself and to take in hand the direction of his thought and life. Why, then, have I continued in this fellowship and found therein my ministerial work for more than twenty years? Primarily, for the free congregational polity which characterizes the fellowship, and which is its direct inheritance from the Pilgrims of Plymouth. Personally, I could work in any religious fellowship that puts the supreme emphasis in religion upon the spirit of one's life and makes no barrier or test of outward rite or dogmatic belief. This "new covenant, not of the letter, but of the spirit," is for me the large and sufficient basis of religious fellowship and association; and it is because this has been, and growingly so, the aim and ideal of the churches called "Unitarian" that I have my place in this fold. But this very freedom, while it has been favorable to new influences from various departments of study and research, has led to a large body of teaching and belief which may be said to characterize the fellowship as a whole. In speaking for myself, therefore, and disclaiming any delegated authority to speak for others, what I shall say may be taken as more widely representative.

In logical order I must speak first of Man—of the Soul. The doctrine of human nature is primary and pivotal. More and more it is coming to be recognized that the question of authority in matters of faith is a fundamental one, and gives direction and

scope to one's whole religious thought. The method of a man's belief underlies his particular beliefs. Now, whatever theory of revelation, so-called, we may hold, from whatever source it be derived, the channel through which it comes to each of us is seen, in the last analysis, to be the soul, the faculties of this human nature in which we all share. Only as we recognize these faculties, therefore, as trustworthy, as educable and competent though not infallible, have we a basis for any rational faith whatsoever. Human personality is the highest product known to us in the universe, and it is from this that we mount upward and interpret the universe itself in theistic terms. Individual men may fail us, but Man is noble, is divine, and carries in him the pledge and prophecy of endless growth. Accordingly, from the very first the Unitarian movement in this country has emphasized the nobility of human nature as against the total depravity affirmed in the prevalent creeds. It has pleaded for the rights of reason in the interpretation of all scriptures, whether written on parchment, on tablets of flesh, or upon the rocks and in the starry skies. It has appealed from external authorities, assumed to be finalities, to the growing knowledge, the clearer vision, the new outlooks and new insights of the soul. And this we do to-day, not only with no abatement of confidence, but with constantly increasing trust. "Truth for authority, and not authority for truth," describes well this attitude of mind and method of thought.

What I have already said of Man has anticipated in part my thought of another great word—Revelation. Revelation is an inward fact. It is the vision of truth, the response and affirmation of the beholding soul. It has many channels, but these are not the revelation. A man may read the Beatitudes of Jesus, or the words of psalmists and prophets before him, and feel no glow within. They are then no revelation to him. They are but an echo to the outward ear, printer's ink to the outward eye. Or again, they may kindle conscience within him and waken the song of trust and gladness in his heart. But if the latter, it is because they speak to something of his own experience and confirm his individual vision and hope. And so it is of the whole range of God's revelation to us, through the experiences personal to each life, through its environment of home and society, through the great drama of birth and death constantly going on before our eyes, through the widening movement of human history, through the discovered order and

beauty of external nature, through the prophetic voices that call to us from out the past and that speak to us out of our own time. But the revelation is still within, and not to be confounded with the channels through which it comes from the infinite Mind to our finite minds, from the great Heart of all to our human hearts.

This method has naturally broadened the view of revelation as held among Unitarians. It has obliterated the distinction once so sharply drawn between "natural" and "revealed" religion, because it recognizes the spiritual element as a part of human nature and all truth as revealed and adding somewhat to the complex basis of our ultimate faith and hope. This method has very naturally made us, as a fellowship of free churches, more friendly to new suggestions from all science, from new interpretations of history, from the study of the great ethnic faiths, and from the more careful and critical study of our common Christian inheritance. This, I believe, is generally regarded as marking Unitarian belief and teaching, whether in pulpit or pew. It is often charged as a reproach, as latitudinarianism, and is made the ground of exclusion in the larger ecclesiastical folds. But what by many are regarded as our denials, seem to us but larger affirmations. If we refuse to exalt tradition above to-day's observation and experience, and bible or church above the free reason and conscience, it is not that we desire to exclude any helps to man's growing faith, but rather to include them all.

And to what result has this ampler method of thought led in respect of religious faith and trust? Starting from Man as in his moral and spiritual endowment a reflection and image of the divine, it magnifies his place in the known universe and opens unmeasured possibilities both to the individual soul and to the future of the race. It has clothed with new interest the lowliest forms of life and widened Jesus' thought of the sparrow that falls not to the ground without the knowledge of Him who is All in All. It has more and more brought us to the conception of God, not as outside his creation and apart from it—breaking the vast and lonely silence with occasional signs of his presence and the communication of his will—but as the immanent Life, the ever-present Spirit, behind all the order and beauty of the natural world and in the mind and conscience and heart of man; the inevitable First Cause of all deeper philosophy, the Force of science, the Father of our spirits. It has taught us to interpret the providence of human life not

by isolated events and experiences, but along the long lines of the divine education of the individual and the race. If it has not solved to full satisfaction the age-long problem of pain and evil in our world, it has at least banished the old conception of a devil that shares the sovereignty of the universe with the Eternal Goodness of which our Quaker psalmist has sung with such appeal to all hearts. It has brought more and more into the foreground of men's thoughts the remedial character of all suffering for transgression, whether willful sin or the result of human ignorance. It has enlarged our thought of life—all life—as disciplinary to higher life, both in the individual and in society as a whole. It has shown us more and more that none suffers alone, even for the offenses of his own sin or ignorance, but that we are all bound and held fast in a common life, by whose spiritual and natural laws alike the welfare or hurt of each and all interacts and works throughout the whole extent. And this great truth, which Paul applied to the little Christian fold of his time, but which we to-day are discovering to be no less applicable to the whole family of man, is making for juster and more brotherly relations among men and nations, and suggesting with growing force a common destiny here and hereafter, in whose fulfilment in the far-reaching providence of God all souls shall be redeemed to righteousness and love.



Rev. J. H. Garnett.

We regret exceedingly to have to chronicle the withdrawal from the San Jose pulpit of Rev. J. H. Garnett, who, during the brief year of his connection with this parish, has approved himself to be a man of sterling character, earnest purpose and unselfish devotion to the truth. The field of labor assigned him has been exceptionally difficult for one so recently entering our ministry, and we can well understand why he should desire to be relieved from it. He retires with the sincere respect of our churches and ministers, and the hope on our part that he may continue to be heard in our pulpits and sooner or later find a congenial settlement.



Theology will find out in good time that there is no atheism at once so stupid and so harmful as the fancying God to be afraid of any knowledge with which he has enabled man to equip himself.—*James Russell Lowell.*

News

Dedication of the Alameda Church.

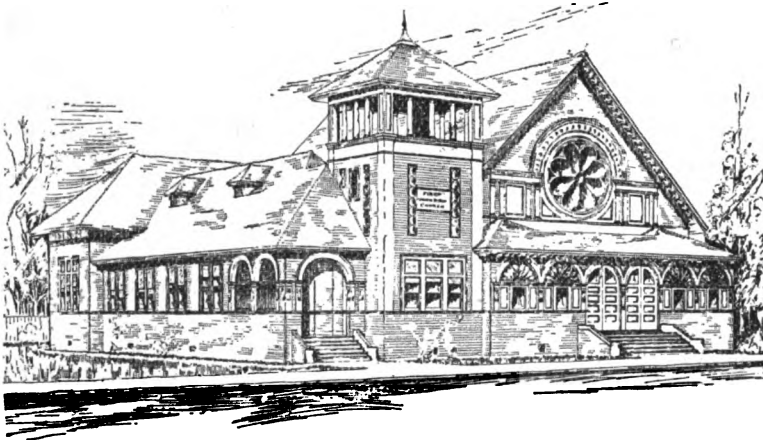
On Sunday, the first day of April, the Alameda Church dedicated its beautiful Home. The morning was fair and the friends of the society filled the building. Very nearly seven hundred people were accommodated. At eleven o'clock the exercises began with Mascagni's Intermezzo, by a large orchestra, harp and organ. Mr. N. Clifford Page was musical director. The choir (a double quartet) sang "Oh God, we adore Thee," and Mrs. Louise Humphrey-Smith read "The Eternal Goodness." After a duet the following dedicative services were joined in:

In those natural universal laws, which are the orderly ways of the Eternal, is our trust.

We dedicate this church to a faith which sees God in the order of the universe, in those laws by which the worlds are sustained, the tides rise and recede, the snow falls and the rain, the clouds come and go, the mists veil the mountains and the thunder rolls among the hills, the heart beats and the cheek flushes, the golden hair covers the head of youth and white hair the head of age. On these laws which are the source of all beauty and the basis of all trust will we build our lives.

We dedicate this house to the religion whose miracles are found in the constancy of seed-time and harvest, and in the steady flow of life through all things.

We dedicate this house to the recognition of the essential religiousness of all truth, of



MINISTER—With thankfulness and gladness we gather here to dedicate this house as a meeting-place of great thoughts about God and great love to man; where truth and righteousness shall be promoted and the highest development of life encouraged.

CONGREGATION—*May it do the work of him whose mission it was to bear witness unto the truth, who spent himself in service that others might have a more abundant life.*

We dedicate this house to the interpretation of life in the light of the highest truth.

Here may those who love the good find help to live the good.

We dedicate this church to that universal religion whose hopes, hymns and prayers are in accord with nature, graceful as the curve of the sky, free as the flow of rivers and glad as the spring sunshine.

the oneness and kinship of all life; and to the bringing in, by intelligent effort, of that ideal condition of society in which no life shall fail of the opportunity and means of complete development.

May the sacraments of this place be the doing of duty. May this be the home of the purest worship, the highest aspiration and the largest love!

A hymn written for the occasion by Mrs. Nathaniel Page was then sung. Dr. Stebbins offered an impressive prayer, the choir sang a trio, and addresses were made by Dr. Stebbins, Rev. Eliza Tupper Walker and Mr. C. A. Murdock. The orchestra then played a fine "Ave Maria," and addresses were made by Rev. C. W. Wendte, Rev. L. W. Spragu and the minister of the church, Rev. Geo.

R. Dodson. A solo with violin obligato, a congregational hymn and benediction closed the exercises. The collection taken up during the services amounted to over \$300, which fully met the deficit, leaving no debt on the property excepting the \$2000 borrowed from the Unitarian Building and Loan Fund, to be paid in ten annual payments, without interest.

Our Alameda friends are to be specially commended for having firmly resisted all temptations to incur debt. No money being left for carpets, none were bought, a strip of cocoa matting down the aisles being all that was indulged in. Expensive seats not being within their means, cheap but comfortable chairs were provided. Good sense has been shown everywhere, and with no depressing debt to harass them, their energies may be directed to the legitimate functions of church work. Rev. George R. Dodson has endeared himself to the people by his steadfast devotion, and by his uncompromising honesty of thought and teaching. When a minister commands both the unbounded respect and the warm affection of his people he is in a position to do much good, and his silent influence mightily enforces the spoken word.

The church building, which has a seating capacity of 350, is very attractive and cheerful, and admirably suited to the varied uses of the society. We reproduce a view of its exterior. The Sunday-school room, running parallel with the auditorium, can be thrown into it by raising the doors, thus adding 150 seats when occasion requires. At the rear of the Sunday-school, connected with it, is a dining-room, on a higher level, making a convenient stage for entertainments. Adjoining this is a well-appointed kitchen. The building has a frontage of 70 feet and a depth of 90. The entire cost was \$10,000, a surprisingly small sum for so well-built and complete a building.

The Alameda society is the outgrowth of a little Sunday-school organized by a few devoted Unitarians who were dissatisfied with the teaching their children were receiving in the orthodox schools.

Unitarian Club.

The last meeting of the Unitarian Club was appointed at the opening of the Conference, that its hospitalities might be extended to the visiting ministers and their wives. For the better carrying out of this purpose, it was made ladies' night, "and the company that gathered in an upper chamber" of the California Hotel on the evening of April 9th was suggestive of the famous "Festival" of a Boston May meeting.

President Irish and his wife were at the head of the table, flanked by the ministers and their wives, while a good number of club members and their wives or womanly friends filled the banquet hall. At the conclusion of the dinner, the President made a happy introductory address, referring to the distinctive features of our faith and to what Unitarianism had made possible.

No set program had been arranged, but a number were called upon informally and, in most instances without notice, to speak of the Unitarian Outlook. Rev. Leslie W. Sprague was the first victim, and he responded in a characteristically broad and genial manner, taking his standpoint not in a dark tunnel from which he looked out, but from a mountain height where all the universe stretched before him in promise. The world of science had just opened in this, the nineteenth century. The works of philosophy have just begun, and the Unitarians were here and ready to take part in these great progressive movements. The young men were dreaming with hope and prophecy of all that is progressive in the union of the world. The outlook for Unitarianism was glorious.

Rev. F. L. Hosmer, who had arrived the day before, introduced his remarks with appreciated pleasantry on a California weakness. He had spent several months in Southern California and enjoyed its beautiful climate. He had often wondered why the papers and the real estate agents never said anything about this fine climate. [Laughter.]

Adverting to the subject of discussion,

Dr. Hosmer said that he loved the Unitarian fellowship. He loved it for its underlying principles. He loved it for its individual freedom of faith. He loved better to speak of the Unitarian movement than of Unitarianism. The latter term suggests to many a body of fixed thought and opinion; but the former suggests methods and living forces by which, as individuals and as a fellowship, we have grown in our thought and faith, and look to grow continually. To that movement Dr. Hosmer expressed his deep sense of indebtedness. His childhood and youth were atmospherized by it. Never before were its underlying principles so widely recognized as now, and he had full faith in their farther spread. They are shaping to larger thought and sweeter faith all religious fellowships. But we still have our work to do. We cannot rest upon our past, but must meet the new issues in the same noble spirit in which those before us met the issues of their day. As for the name Unitarian, he was inclined to think that too much importance was just now attached to it one way or the other. The name is still growing. It will take new meaning according to the spirit and thought of those who bear it. It is for us to make the meaning of this or of any new name. The thought that a change of name would make any material difference suggested an incident in connection with the dedication of a Unitarian Church in Shelbyville some years ago. A typical "sucker" whom he met assured him, with great positiveness of conviction, that the principal drawback of the town was its name, and that it never would grow or become of any importance until the *ville* was dropped. Dr. Hosmer intimated that the result of dropping one church name and taking another would be of about the same prospective effect.

Mr. Horace Davis was introduced as the club's first president. He said that he was Unitarian born—his mother, father and grandfather were Unitarians—and he deemed it a privilege to be a Unitarian. He said: "I believe Unitarianism is religion with absolute freedom of interpretation. We are men who wish to worship God with perfect

freedom. Truth is the underlying principle of the faith, and this we all want free and unalloyed. Religion is rather of the heart than of the head. If your life is right, your religion will be all right. Many do not believe this, but I do. I think that there is a tendency to introduce too much intellectuality into Unitarianism. There should be more practical work in daily life and more true religion of the heart."

Rabbi Sonneschein was next called upon. He said that he was no stranger among the Unitarians, and recalled the fact that he was present at the dedication of the church at Shelbyville in the Mississippi valley, to which Rev. Dr. Hosmer had referred. He thought it would be wrong to drop any portion of the name "Unitarian." He said that of all the denominations of the Christian church the Unitarians—that body of broad and liberal Christians—could least be spared. He took issue with Mr. Davis that there was too much intellectuality in the Unitarian Church. Rabbi Sonneschein held that while it is not the intellect that will conquer, it is the pure heart governed by a clear and pure intellect.

Rev. Joseph H. Crooker was introduced as the gentleman from the banana belt of Montana. He admitted that he was from the banana belt, where the most inspiring temperature was fifty degrees below zero. He regarded the Unitarian outlook as merely the outlook of a free mind and a free heart. It was the outlook of the individual who is endeavoring to translate in life the best effort. Mr. Crooker did not think there was any danger in too much intellectuality. There was no danger of a decrease of power by an increase of intellectuality. The greatest progress of any age had been the result of intellectuality. Personally he was not so much interested in the Unitarian outlook. What interested him most was the Unitarian *output*—what is being put forth from the churches.

Rev. Wm. G. Eliot, Jr., of Seattle, would add but one thought. Outlook and output were well, but we must not forget *inlook*. A man should search his own heart and find what he had to proclaim. There were certain

circumference truths by which one needs to be possessed before he has any right to preach. He must first feel the reality of God, the value of prayer, the immortality of the soul, and other central truths, or there can be neither output nor outlook. It was of first importance that we have something to *proclaim*.

Rev. Eliza Tupper Wilkes said she had not been born a Unitarian. She also had not been born in California, but she did not envy native daughters, for she felt that, never having known anything else, they could not fully appreciate the blessings they enjoyed. The Baptist Church had been her mother, and she had never forgotten the lessons of self-sacrifice and helpfulness learned at her feet. Regarding the broader faith into which she had entered, she believed one mission of Unitarianism was to make Unitarianism unnecessary. She thought we make a mistake when we fail to make ourselves understood to the common people. If she stood beside a sister of the Salvation Army and could not reach the sinful and the suffering it was her fault, and not the fault of the truth she held. She said: "We have got up on our stilts to preach down to the people. Unitarians should preach down to nobody. If there is any mistake in Unitarianism it is because it does not get down among the people."

Rev. Samuel Slocombe thought there was no necessity of reducing the intellectuality, but rather of increasing the heart. If an engine refuses to get up steam it is not because there is too much water in the boiler, but too little fire under it. The more brains we can get the better, and we should have them well filled. But at the same time we should have a large heart and a full heart.

Rev. C. W. Wendte was the last speaker. He was reminded of one of our departed worthies, who at one time had been Bishop of the Northwest. The good brother had a weakness for the delights of the table, and by this he was frequently influenced. On visiting a church or district, if his entertainment was good he usually reported the outlook to be good. If the entertainment

was poor, vice versa. Mr. Wendte said that upon looking around upon the assemblage, after the entertainment and dinner, he was inclined to say that the outlook for Unitarianism was excellent. [Laughter.] After speaking of our grounds for encouragement and cheer, he urged his hearers to action. For one thing, he hoped for help in paying the expenses of the religious exhibit at the Midwinter Fair. The exhibit was doing a great deal of good and was visited by all nationalities. Thousands of tracts had been distributed. As to the name Unitarianism, Mr. Wendte did not think it would be changed as long as a difference of opinion in regard to it existed. When the time was ripe for a change the desired name would present itself.

The informal character of the meeting and the spontaneity of the responses were much enjoyed, and the occasion was a very pleasant forerunner of the spirited Conference that followed.



Pacific Unitarian Conference.

TUESDAY, APRIL 10.

The opening session of the Conference was held at the First Unitarian Church in San Francisco, and was preceded by a half hour's devotional meeting, led by Rev. Frederick L. Hosmer, of Chicago. In the absence of President Joseph Shippen (an absence much regretted by himself and by the Conference), the chair was taken by Rev. Dr. Horatio Stebbins, and later by Rev. C. W. Wendte.

Dr. Stebbins uttered a kindly welcome to the delegates. The following committees were appointed:

Business—Rev. C. W. Wendte, Rev. G. Heber Rice, Rev. George R. Dodson, Mrs. J. F. Griswold, Rev. Mrs. L. F. Sprague.

Delegates' Credentials—Rev. L. W. Sprague, Rev. W. G. Eliot Jr., Mrs. Henry Burnham, Mrs. G. H. Morrison.

Auditing—Mr. Horace Davis, Rev. T. J. Horner, Professor J. H. Senger.

Nominations for Officers—Rev. W. G. Eliot Jr., Rev. U. G. B. Pierce, Rev. Mrs. E. T.

Wilkes, Charles A. Murdock, Mrs. E. O. Smith.

Rev. C. W. Wendte, treasurer of the conference, made a financial report, showing that the receipts amounted to \$1333.44 and expenditures to \$1184.50, making a balance on hand of \$148.94.

REPORTS FROM CHURCHES.

As the superintendent of church work, Mr. Wendte reported that he had had returns from twenty-two societies out of some twenty-seven altogether. The number of families enrolled was shown to be 2130, average Sunday morning attendance is 3299, average evening attendance 1306; value of church property \$454,015, on which there is \$94,463 of indebtedness. During 1893 there was raised for current expenses the sum of \$56,125.21, for land and building purposes \$25,012.90, and \$4225.45 was raised for other local purposes. The contributions to denominational interests amounted to \$1825.45. From denominational treasuries some \$8740.15 was received. The number of Sunday-school pupils enrolled during the year was 1732, average attendance 1259; number of teachers 221, number of library books 4640. The report concluded with the statement that eight years ago there were but six Unitarian Churches on the Pacific Coast, with about 800 families and \$150,000 worth of property, showing a most remarkable increase, as seen from the figures previously quoted for 1893.

Reports from the Churches of the Conference followed, made by the pastors or delegates present. When not represented the superintendent read from their recent returns to him to show their condition. The reports showed that while the past year had been a trying one from a financial point of view, the Churches were in excellent condition both materially and morally. While many of the reports were of much interest, it is manifestly impossible to reproduce them here.

THEOLOGICAL SCHOOL.

The Berkeley, Cal., Church sent a committee consisting of the pastor, Rev. E. B. Payne, Profs. J. Carey Jones, M. W. Haskell and H.

Senger, and J. L. Scotchler to present to the Conference the subject of a liberal theological school at Berkeley in connection with the State University. This project was first broached at the conference session of 1890, and created much enthusiasm, but had been allowed to lapse for a time, as it was thought advisable to first found a Unitarian society in the town as a preliminary step to the enterprise. This has in the meantime been successfully done. The society has prospered and now includes in its ranks forty or fifty families, five or six of the faculty of the University and a number of students. A beautiful site for a church on Dana street, one block south of the University and near the Congregational Church, has been secured for building purposes. The lot is on a corner and in dimensions about 200x130, of ample size to accommodate the proposed school as well as a church structure, and our Berkeley friends now desire to learn what the prospects for establishing a school may be, in order that they may accommodate their building plans to the desired co-operation in the future.

A lively debate, in which Revs. Leslie W. Sprague, E. B. Payne, Mrs. E. T. Wilkes, W. E. Copeland and Chas W. Wendte, and Rabbi Dr. Jacob Voorsanger, Profs. Haskell, Senger and Jones participated, was carried over into the afternoon session.

During the intermission a lunch was served by the ladies and a cheerful hour was enjoyed.

AFTERNOON SESSION.

At the afternoon session, Rev. W. E. Copeland presiding, Rev. E. B. Payne offered a resolution providing for the appointment of a committee to consider what action was advisable with reference to the Theological School. The sentiment of the meeting with respect to the project was unanimous in its favor. The committee consists of Rev. C. W. Wendte, Rev. Horatio Stebbins, Rev. L. W. Sprague, Rev. T. L. Eliot, Prof. Haskell, Horace Davis and Francis Cutting.

Rev. L. W. Sprague gave a statement concerning the Headquarters and Book Room in San Francisco, from which its growing

usefulness to our cause was very apparent.

Charles A. Murdock, editor of the Pacific Unitarian, reported that the expenses of publication for the year were \$1142.22 and receipts \$905, making a deficit of \$237. The conference guaranteed originally \$300 toward the expenses of the paper.

It was resolved "that the conference expresses its appreciation of the great value of the monthly organ of our cause, the Pacific Unitarian, and pledges itself to meet any necessary deficiencies in its income for the coming year to the amount of \$300."

SUPERINTENDENT'S REPORT.

Rev. C. W. Wendte, superintendent of the A. U. A., read a lengthy report, in which he enumerated the following gains from the orthodox churches: Revs. J. H. Garnett, E. R. Dinsmore, Geo. T. Weaver, G. B. Allen and S. Slocombe. A compliment was paid to the late superintendent of the association on this coast, Rev. Thomas Van Ness, and the establishment of a Unitarian Book-room was characterized as a distinct step forward. Mr. Wendte commended the work of the women ministers who have recently assumed charge of churches on the coast. Referring to the Unitarian exhibit at the Midwinter Fair, the superintendent said it contained some 400 works in theological and general literature, some dating back to 1612, when the first catechism of the Polish Unitarians was issued, and over 100 portraits and representations of churches and schools. Many thousands of persons have visited this exhibit and thousands of pamphlets and leaflets have been given away. Four new churches have been erected, at Alameda, Pomona, San Francisco and Puyallup.

Pleasant allusion was made to the visits to the Pacific Coast churches of Rev. John W. Chadwick of Brooklyn, N. Y., as the envoy of the National Association; of Rev. Wm. J. Potter, recently deceased; Miss Susan Hale, Mrs. Ormiston Chant of England, B. B. Nargarkar of Bombay, India, D. N. Utter, and Rev. F. L. Hosmer of Chicago. The ministerial losses included Revs. Thomas Van Ness, B. F. McDaniel, P. S. Thacher, N.

Hoagland, E. M. Fairchild and N. A. Haskell, to whose services fitting tributes were paid. The deaths of Revs. J. W. Stocks and S. Dyberg were feelingly referred to.

The ministerial gains included Revs. Mrs. C. E. Norris, Mrs. Eliza Tupper Wilkes, J. F. Dutton, David Heap, U. G. B. Pierce, G. Heber Rice and A. G. Wilson, besides the accessions from orthodox circles already referred to. New missionary work has been undertaken at Santa Clara, Santa Maria, Lompoc, Placentia, Chino, Colton and elsewhere in California, in Everett, Wash. Services had been suspended at Whatcom, Fairhaven and Gray's Harbor, Wash.; at National City and Fresno, Cal.

The superintendent has visited every parish in the three States assigned to him, several of them a number of times; went East in September last to report in Boston and Chicago concerning the work on this coast; has delivered various addresses and courses of lectures in behalf of the churches; preached twenty times out of his own pulpit; attended the World's Parliament of Religions; conducted a large correspondence; planned and carried out the exhibit at the Midwinter Fair, and in other ways helped on the cause. His San Francisco office is at the Headquarters, room 46, Crocker building.

Rev. L. W. Sprague offered a resolution appreciative of the good work of the superintendent, and returning the thanks of the conference to the American Unitarian Association for its wise and generous aid to the struggling churches of the coast. It was adopted with great unanimity.

The literary program now came on, with several papers on Unitarian history.

Rabbi Sonneschein read a short paper on "UNITARIANISM AS MANIFESTED BY JUDAISM." He regarded it as the historical manifestation not only of the primitive, unadulterated monotheistic God-conception in the midst of the Christian Church, not only the practical and successful revolt of this primeval Monotheistic Doctrine against the Trinitarian Tenet of Incarnation, but mainly the never-ceasing, emphatic protest of the human

heart against the cruel dogma of *Total Depravity* and all its consequences and ramifications. He commended it for "the outspoken, liberal stand it takes against the dogma of Paradise Lost and vicarious atonement, the firm protestation it makes in behalf of the untrammelled sway of individual religious opinion, the courage and the intelligence it displays in championing the noble cause of freedom, fellowship and character of all religious beliefs worthy of the name, and, last but not least, its utter indifference to the *creed* of the believer, as long as his conduct is imbued with and guided by the ethical principle of true humanity."

Rev. T. J. Horner read a paper on

"CONTINENTAL UNITARIANISM."

In substance he said:

"This modern progressive movement in the thought-life of the world is Unitarian, which, seeing the underlying unity of all life, affirms the infinity of God, and has for its end the perfection of human character, and for its method the application of reason, based upon observation and experience, to the ordering of the relations of man to man and man to God. Wherever this movement assumes the religious attitude, and organizes with that end in view, we have a Unitarian church, whether it takes the name or not.

"The Christianity of the first centuries, though often claimed as Unitarian, was so only in spiritual sympathy with what we call Unitarianism to-day. It was soon lost to sight in the growth of dogma concerning the way the divine life had manifested itself in Jesus.

"At the opening of the reformation period it reappeared in the reaction against dogma, which had Servetus for its first martyr. Five years after the soul of Servetus went to heaven in a chariot of fire Blandrata found Geneva too narrow and warm for his expanding thought and fled to Poland. Ten years after, Faustus Socinus arrived and the movement, sheltered by an enlightened Government, took form and flourished for a brilliant century. One writer says: 'The Unitarians, by their energy and intelligence, succeeded in attaining an ascendancy out of all proportion

to their numbers and gained all those honors in the state that were the reward of elegance, art or learning.' But a change in Government resulted in banishment and the Unitarians fled to Transylvania, where Blandrata had gone soon after his visit to Poland. Here, under a native convert, Francis David, the movement had taken root and, though it suffered many persecutions, still lives, with over 60,000 adherents, possessing schools, churches and colleges.

"Since then, like leaven, the Unitarian thought has permeated the thought-life of the Continent until to-day Calvin's old Church in Geneva is essentially Unitarian. Throughout Germany and Holland the new thought largely prevails, although it does not take the Unitarian name. A writer in the March "Contemporary" says: 'The form of belief which is gaining most ground in France is Unitarian, which is professed already by the intellectual elite of the French nation.' In Italy a movement has started right under the shadow of St. Peter's, and bids fair to have a bright future. In fact Unitarianism is the soul of the best life of modern Europe."

Mrs. E. Tupper Wilkes read a paper on "UNITARIANISM FROM SOCINUS TO CHANNING." She traced the history of Unitarianism clearly along the pathway of time, and referred its origin to Socinus, and pointed out its influence over Erasmus. Socinus and his nephew did not hold all the views of modern Unitarianism, but they were therefore more effective in the theology of the day. The essayist dealt with the tenets of Arminius and their influence all over Europe, spoke of the Unitarian Church in England as being the natural descendant of the Presbyterian, and reviewed the growth of Unitarian ideas in this country down to Channing's day.

After these papers were read a general discussion of their topics ensued, participated in by Revs. C. W. Wendte, Dr. Stebbins, Dr. Fay and others.

In the evening Rev. Dr. Eli Fay of Pasadena preached, with his usual fire of delivery, the Conference sermon, a strong utterance on the true ministry.

WEDNESDAY, APRIL 11TH.

Revs. Dr. F. L. Hosmer and Horatio Stebbins conducted the devotional services Wednesday morning. The morning and afternoon of the second day were given over to the meetings of the Pacific Women's Unitarian Conference, of which a report appears elsewhere. In the evening the sessions of the Pacific Unitarian Conference were resumed. The Unitarian movement was traced in Literature by Prof. M. B. Anderson, of Stanford University, an original and thoughtful paper. Unitarianism in Philanthropy and Reform, was the topic assigned to Rev. Dr. T. L. Eliot, of Portland, Or. Hon. John P. Irish, of Oakland, gave a most delightful address on Unitarianism in Politics, of which no report was taken down.

THURSDAY, APRIL 12.

The third day's session of the Unitarian Conference was preceded, at 9 o'clock, by devotional services, led by Rev. Thomas L. Eliot of Portland and Rev. George T. Weaver of Santa Barbara. Rev. Dr. Eli Fay of Pasadena, occupied the chair at the morning session. The general subject was Unitarian Doctrines.

The first paper was a scholarly one on "The Theological Methods of Unitarianism," by Rev. J. H. Crooker of Helena, Mon. He held that the Unitarian method of religion was a confident appeal to human life in all its historic records and personal experiences, with perfect faith that the free reason will find authoritative truths and the unbound heart will furnish adequate motives. It is a method, he said, that protects individual sanctities of opinion, while urging all to the growth of soul and the growth of service. It utilizes the accumulations of the past with one hand, while with the other it opens the door of discovery.

Rev. Edward B. Payne, of Berkeley, read a paper on the "Unitarian Idea of God," which we will print in a future issue.

"The Unitarian Idea of Jesus" was then explained by Rev. Mrs. Lila F. Sprague. She traced the history of the idea of Jesus in the

gospels. The first three gospels represent the political Messiah and the fourth gospel a supernatural conception. We cannot affirm that even Jesus himself fully understood what his work was to be, but he felt the divine spirit working in him. The ideal Christ is more important than the historical. Men need the truth of Jesus' life even more than the fact of it.

The subject of "Immortality" was ably treated by Rev. J. H. Garnett, of San Jose. This paper we will also print in full.

Rev. George R. Dodson, of Alameda, read a paper on "The Problem of Evil in the Light of Liberal Faith." His strong insistence on the evil, pain and suffering in the world, even if an optimistic faith be held, provoked an interesting discussion, in which Revs. F. L. Hosmer, C. W. Wendte, T. J. Horner, Dr. D'Arcy Power, Rev. W. G. Eliot, C. A. Murdock, and Dr. Eli Fay participated. At the close Mr. Dodson vigorously replied to his critics.

SUNDAY-SCHOOL SESSION.

The afternoon session was devoted to a meeting of the Sunday-school Union. C. A. Murdock presided. Rev. W. G. Eliot, Jr., read a paper by his friend, Rev. Earl M. Wilbur, on "The Essentials to a Successful Sunday-school." It will appear in the Sunday-school Department of the next number.

In the discussion which followed, the sentiment was expressed that there was need of more male teachers in the Sunday-schools. At present the work is being done almost entirely by women teachers, and those who spoke on the subject regarded this fact as one that should be immediately remedied.

Rev. L. W. Sprague spoke on the purposes of the Unity Club. The club was needed to develop intellectual life by the study of special themes. The club was not a place for gossip and the discussion of local topics, but a place for study.

Rev. Mrs. E. Tupper Wilkes of Oakland spoke on "Young People's Guilds." In her judgment these guilds were necessary in order to give religious expression to young people and to lay the foundation for the great

structure of their faith. At the present time the Unitarian youth have too little knowledge of the principles of their belief. The speaker urged her hearers to aid in the formation of guilds everywhere.

Rev. William G. Eliot Jr. spoke briefly upon the subject, "Boys' and Girls' Clubs." In his opinion the minds of the children are developed more in youthful clubs than anywhere else.

At the evening session three twenty-minute papers on

UNITARIANISM AND MODERN THOUGHT were read.

Rev. E. M. Wilbur of Portland sent on a very fine paper on "Agnosticism," which was read by Rev. Wm. G. Eliot.

Rev. J. H. Crooker of Helena, Montana, spoke ably on "Modern Biblical Criticism," and Rev. W. E. Copeland read a fine paper on "Comparative Religions." All these contributions were of such excellence that again we regret not to be able to report them in full, but we may be able so to do in future issues of our paper. There was to have been a fourth paper on "Modern Science and Religious Thought," but it was not forthcoming—the only engagement that was not kept during the twelve sessions of the Conference. In this case there was adequate excuse for it.

FRIDAY, APRIL 13.

The last day's session of Conference was held at the Second Unitarian Church and opened with devotional services, led by Rev. W. G. Eliot. There was quite a large attendance of delegates. Mr. Chas. M. Gorham of the First Church presided during the forenoon. The general topic of the papers was

EMINENT UNITARIANS.

The first paper was one by Rev. C. W. Wendte on William Ellery Channing. "The Unitarian fellowship," he said, "cannot point in confirmation of its claim to be a church of the living God to the extent and splendor of its ecclesiastical establishments, to a long roll of converts, or imposing array of denominational statistics. Its pride is rather in the free and cultivated minds, the virtuous and

saintly characters, the eminent services to truth and humanity which its form of faith has contributed to illustrate the perfections and swell the triumphs of a pure and spiritual Christianity. Among these lofty examples there is none whose character and career bear such eloquent testimony of the fitness of our liberal faith to become the gospel of mankind, none who has made so profound a moral impression on the world and elicited such a universal tribute of praise and gratitude as William Ellery Channing. As Starr King said: 'The single contribution of Channing's thought and character to the influences that move our civilization is equivalent in value almost to the collective achievements of whole churches.' " The speaker proceeded to sketch the life of Dr. Channing and outline his opinions and services as a preacher, theologian and reformer. He closed with a tribute to his memory and influence on American life and religion.

Rev. G. H. Rice of Stockton read an excellent paper on Theodore Parker. It is to be regretted that no abstract of it has been furnished for publication.

The third topic was Ralph Waldo Emerson, which Rev. U. G. B. Pierce of Pomona treated, without notes, saying among other things:

"Some idea of Emerson's influence on religious thought could be gained from the remark of an English critic, who, speaking of religion in America, said: 'It doesn't matter what Church you attend, Emerson is always the preacher.' Emerson's sweet spirit seems to have largely permeated all circles of thought. Old Father Taylor of the Boston Seamen's Bethel had no sympathy with Unitarianism and once said that Emerson knew no more of the New Testament religion than did that rather stupid animal of Baalam's. 'But,' said the venerable preacher, 'Emerson will have to go to Heaven, for if he should go elsewhere he would turn the tide of emigration.' This is the greatest tribute—he has turned the tide of religious thought.

"The secret of Emerson's influence lay in his many-sidedness, which enabled him

to appeal to all minds and moods. His great soul was like the crystal which, howsoever turned, still reflects the light.

"More particularly, Emerson gave the ethical impulse to religion. Speaking of a zealous ecclesiastic, one of the old chroniclers said: 'He is mean and covetous, but full of religion.' Such was largely the condition in Emerson's day. Bad people passed as religious if only they kept up the church forms. Against this Emerson revolted, maintaining that the substance of religion is right living. So said he, with fine insight: 'The next age will behold God in the ethical laws.' This prophecy is being fulfilled, as is indicated by the change of emphasis in modern religious thought and as evidenced by the rise of ethical societies. Here Emerson's influence has been great; for without him Salter could not have written his "Ethical Religion" any more than there could be a noon-day before sunrise."

In conclusion, Mr. Pierce said: "While we thus eulogize Emerson, we must not forget that nothing would be more contrary to his own spirit than fruitless admiration. Let us rejoice over his greatness, but still say to ourselves, 'I also am a man.'"

Rev. Dr. Horatio Stebbins introduced his remarks on James Martineau with an informal review of the great names treated of by the other speakers, and in conclusion paid a brief and fervent tribute to the great English thinker and preacher. As Dr. Stebbins' address was entirely extempore we are unable to do it justice by any re-statement here.

RESOLUTIONS.

The following resolutions were unanimously adopted:

Resolved, That we reaffirm our allegiance to the principles of religious liberty enshrined in the Constitution of the United States and in those laws that guarantee absolute equality to all citizens irrespective of creed or belief.

That we would in every way sustain the entire separation of Church and State, and while respecting the conscience of each individual, would steadfastly oppose any effort

to use our public schools for the teaching of theological truth, or the inculcation of the tenets or beliefs of any Church or sect.

That we deprecate the formation of parties or associations antagonizing any Church, or proscribing any citizen of our common country on account of his allegiance to any form of religious belief, and would urge our fellowship to do all in its power to counteract and allay all forms of religious prejudice.

A resolution was also passed extending hearty welcome to the women ministers who have recently come into the conference, recognizing the value of their services and commending them to the churches.

AFTERNOON SESSION.

After enjoying an excellent lunch furnished by the ladies of the Second Unitarian Church the conference re-assembled in the afternoon. A representative of the "Arena," of Boston, explained the scope of the Union for Practical Progress, being organized throughout the country by that magazine, and asked the co-operation of the delegates in organizing clubs, affiliated with the union, in their respective localities.

At the afternoon session Rev. C. W. Wendte presided. The opening of the session was given over to the business of the conference. The Nominating Committee reported the names of Mrs. Rosa T. Burrell, of Portland, Or., C. A. Murdock, F. J. Symmes and Rev. Leslie W. Sprague as directors. They were elected.

The Committee on the Berkeley Theological School made an informal report and were continued, with instructions to act as in their judgment might seem best in this matter.

Resolutions were also adopted thanking the local Unitarian churches for their generous hospitalities and the San Francisco newspapers for their excellent reports.

Rev. A. G. Wilson of Spokane, Wash., read a paper on

"UNITARIANISM IN ORTHODOX CHRISTIANITY."

"Modern Orthodox Christianity exists chiefly by absorption," he said; "Unitarian-

ism exists that it may be absorbed. The two are co-related, and both will be merged into a common unit when the process of absorption is complete. To isolate any department from the common body of truth is to jeopardize its integrity. Religion has led a monastic life; solitary confinement has made the religions of the world imbecile and insane. The almost irresistible trend is away from an authoritative word as a final arbiter in matters of faith and practice to the individual reason and conscience as the only consistent basis of rational or just authority. Reason and a scientific method among the dogmas is what gravitation is in the Cosmos and among the stars.

"Historic Christianity has been hermetically sealed on the side of an expanding philosophy, but the universities of liberal learning have been built on that side, and amid the invigorating atmosphere a new and more vigorous foliage is springing up. The current of orthodox teaching is directed to explaining the traditional thought in a new light, or is tending to the less dangerous ground of practical theology. The click of type and rumbling of the printing press are mingled with the preacher's voice, and no longer is he the unchallenged and only advocate of truth.

"Religious history is but a series of shifting scenes, with rationalism ever present to force the changes. Its permeating power eludes definite organization. It surcharges the intellectual and moral realms as the sunlight floods the earth.

"Unitarianism stands for a movement the most powerful and far-reaching in religious history and it is not to be measured by a counting of heads. We press the button here, but the electric flash goes everywhere. From a purely denominational position it is just to say that the inconsistency of orthodox Christianity in absorbing and sheltering Unitarian people through a convenient elasticity of dogma and conscience has defrauded us of numbers and given us the appearance of a small community, while in reality we are the most populous on earth."

Rev. Samuel Slocombe, of Cayucos, Cal., spoke on

"THE NEW REFORMATION."

"Religion, like life, while permanent in its essence assumes various and changeable forms under differing conditions. Mediævalism, by attempting to fix and confine the forms of the Christian religion, succeeded in stunting its growth and twisting its influence. The Reformation attempted to abolish the assumed mediation of the priest between God and the human soul, and sought to establish the sufficiency of the Bible in literature as exponent of the Divine Will to the individual conscience. The task was left unfinished. In the reactions of Puritan times fixed creeds and theories of biblical inspiration were substituted for the priestly domination of mediæval times. The Briggs incident and other signs in the orthodox churches indicate the power of the creeds to blind men to the spirit of Christianity, and the extent to which again the traditions of men—in the form of antiquated interpretations of the Bible—have taken the place of the commandment of God. The conquest of this impersonal tyranny and the complete emancipation of the reason and the individual conscience in relation to religious truths constitute the task of the New Reformation.

"Many cling to the old creeds and inspiration theories as supplying, for the purposes of Church life, a convenient basis of common agreement, a suitable means of doctrinal education, a test of fidelity and an instrument of discipline. But too often the creed-net catches the wrong fish. Fear of evil consequences from the abolition of the creeds is groundless. Let the Bible interpret and take care of itself. The ark of God needs not Uzzah's intermeddling officiousness. Some interpretations of the Pentateuch as indirect defences of obsolete theories of inspiration are more ridiculous than pious. They do evil that good may come. Loyalty to a common agreement upon what was supposed to be truth, but proves to be a mistake, becomes conspiracy of treachery to the truth. Better sacrifice Jonah than lose ship, cargo,

crew and passengers (Jonah included) through Quixotic loyalty to Jonah. On the intellectual side the parent of unbelief is not reason but authority imperfectly informed and tyrannically disposed. Such authority has pronounced the Bible unquestionable in point of science, accurate in its history, exact in philosophy, and final in all its ethical teachings and allusions. The New Reformation will dethrone this usurper, will abolish subscription, shelve the creeds, and arrange the old documents of the Bible in their respective places among the classics of the world. There, divested of all superstitious halo, they will speak their varied messages of command and prohibition, of encouragement and reproof, of warning and promise direct to the heart of mankind, and the message will come home with an altogether new meaning and force."

CLOSING ADDRESSES.

Brief and bright addresses were made by Rev. J. S. Thomson of Los Angeles, Rev. G. T. Weaver, late of Santa Maria, Cal., and Mrs. S. P. Carr of Lemoore, and Revs. Frank and Miller.

The last formal presentation of a topic was by Rev. L. W. Sprague on "The Unitarian Outlook." He spoke extemporaneously and cheerily for half an hour.

The session was closed by a brief word of farewell by Rev. C. W. Wendte.

In the evening the delegates assembled at the First Unitarian Church, where a strong sermon was delivered by Rev. J. S. Thomson of Los Angeles, who preached on the text, "The fire shall try every man's works of what sort it is." Corinthians iii, 13.

The speaker said that the Church of Christ was not founded on a dream or a formulated view of any kind, nor was it founded on reason, the emotion or senses. These are supports to the Church and adorn the superstructure, but they are not the things on which the Church bases its being. The Church was simply founded on the spiritual nature of man. All denominations are founded on Christ, but they have different tastes, needs

and aspirations. If there were no competition in religion the Church would be like a business without competition—dull and lifeless. The Church itself rests on as firm a foundation as the State or any other institution of civilization, but the differences in creeds have their origin in disputes over the superstructure. The Church should not be philosophic, philanthropic, scientific or literary, but it should be all the elements that will make men perfect, as Christ was perfect. It should have the fire of truth and the spirit to do. It should teach men humility and forbearance and inspire them to noble deeds in life.

With prayer by Wm. G. Eliot Jr. and a benediction by Rev. Mr. Thomson the tenth session of the Pacific Unitarian Conference came to a close.

LIST OF OFFICIAL DELEGATES.

First Unitarian Church, San Francisco—Rev. Horatio Stebbins, James S. Bunnell, C. M. Gorham, Frank J. Symmes, Chas. A. Murdock, Horace Davis, Mrs. Wm. Hardie, Mrs. G. R. Presson, Miss Ruth Campbell.

Alameda—Rev. G. R. Dodson, Mrs. E. R. Baxter, Mrs. Dr. Van Orden.

Portland—Rev. T. L. Eliot, Mrs. J. F. Griswold, Mrs. E. Gardner, Miss Belle Crocker, John Logan, Miss Kate Franklin.

Salem, Or.—Rev. W. E. Copeland, Mrs. J. B. Stump, Mrs. Roxana White.

Spokane—Rev. A. G. Wilson, J. H. Chichester.

San Jose—Rev. J. H. Garnett, C. T. Settle, Mrs. d'Oyley, W. S. Orvis, Mrs. O. A. Hooker, Mrs. E. O. Smith.

Berkeley—Rev. E. B. Payne, Prof. Wm. C. Jones, Prof. H. Senger, Prof. M. W. Haskell, W. H. Payson, Mrs. Carlisle, Mrs. Chase, J. S. Scotchler.

Seattle—Rev. Wm. G. Eliot Jr., William Heilbron Sr.

Pomona, Ontario and Chino—Rev. U. G. B. Pierce.

Santa Ana—Rev. E. R. Watson, Mrs. E. R. Watson.

Oakland—Rev. C. W. Wendte, Rev. Eliza

T. Wilkes, Warren Olney, John P. Irish, Miss C. H. Redington, Rev. G. B. Allen, Arthur Brown, Mrs. H. L. Fish.

Los Gatos—Rev. Mrs. C. E. Norris, B. F. Norris, Frank Cushing.

Stockton—Rev. G. H. Rice, Mrs. Rice.

Sacramento—Dr. d'Arcy Power, Mrs. Milliken, Mrs. Harry Burnham, Rev. T. J. Horner.

Second Church, San Francisco—Rev. L. W. Sprague, F. D. Ciprico, Mrs. Mark Drummond, J. K. C. Hobbs, Mrs. Sprague, Mrs. Dorville Libbey, Mrs. G. H. Morrison, Mrs. Horace Hale. Mrs. Peltret.

Olympia—Mrs. P. H. Hale.

Los Angeles—Rev. J. S. Thomson, Mrs. Thomson, S. A. Butler.

Unattached—Rev. Dr. Eli Fay of Pasadena, Rev. F. L. Hosmer of Chicago, Rev. G. T. Weaver of Santa Barbara, Rev. S. S. Slocombe, Rev. E. F. Dinsmore, Rev. L. F. Sprague.

Twenty-four clergymen participated, in addition to Revs. Dr. Voorsanger and Sonneschein, Jewish clergymen of San Francisco.



Treasurer's Statement.

PACIFIC UNITARIAN CONFERENCE in account with
C. W. WENDTE, Treasurer, Dr.

1892.	Nov. 15.	Balance from 1892	\$263 29
"	15.	Portland, Or., Contribution (1893)	125 00
"	15.	Mrs. S. A. Moffett, Oakland, Life Membership	25 00
1893.	Oct. 2.	C. W. Wendte, Annual Member.	1 00
"	2.	San Francisco 2d Unitarian Ch'rch Contribution (1893)	25 00
"	12.	Santa Ana Unitarian Church Contribution (1893)	10 00
Nov.	20.	Stockton Unitarian Church Contribution (1893)	5 00
"	25.	Los Angeles Unitarian Church Contribution, on account (1893) ..	25 00
Dec.	8.	Tacoma Free Church Contribution (1893)	10 00
"	12.	Sacramento Unitarian Chch. Contribution (1893)	10 00
1894.	Jan. 3.	Santa Barbara Unitarian Church Contribution (1893)	16 00
"	4.	C. W. Wendte (proceeds lecture enterprise in San Francisco)	263 05
"	4.	Oakland Unitarian Church Contribution (1893)	55 00
"	4.	Los Angeles Unitarian Church Contribution, 2d payment (1893) ..	25 00
"	4.	San Francisco First Church Contribution (1893)	200 00

Mar. 15.	Los Angeles Unitarian Church, 3d Contribution (in all, \$100)...	50 00
" 30.	Portland, Or., Unitarian Church Contribution (1894)	125 00
April 2.	Pomona, Cal., Unitarian Church Contribution (1893)	5 00
" 7.	Berkeley, Cal., Unitarian Church Contribution (1893)	10 00
" 10.	Seattle, Wash., Unitarian Church Contribution (1893)	20 00
" 10.	San Francisco Second Unitarian Church (2d payment; in all, \$50) ..	25 00
" 10.	Salem, Or., Unitarian Church Contribution (1893)	10 00
" 10.	San Jose, Cal., Unitarian Church Contribution (1893)	10 10
" 11.	Alameda, Cal., Unitarian Church Contribution (1893)	10 00
" 11.	Olympia, Wash., Unitarian Ch'rch Contribution (1893)	5 00
" 11.	Mrs. S. P. Carr, Lemoore, Cal., (Annual, '94)	1 00
" 11.	Miss Campbell, S. F. (Annual, '94) ..	1 00
" 11.	Mrs. H. C. Bailey, Oakland (Annual, '94)	1 00
" 12.	Mrs. C. B. Houghton, Benicia (Annual, '94)	1 00
" 12.	Mrs. J. F. Griswold, Portland, Or. (Annual, '94)	1 00
		<u>\$1333 44</u>

Cr.

1892.	Dec. 29.	Appropriation to Sacramento, Cal. \$	50 00
"	30.	Rev. B. F. McDaniel, for Missionary Work	8 50
"	31.	Paid on account Headquarters...	35 00
1893.	Feb. 7.	Paid Printing Annual Report, etc.	78 50
Mar.	1.	Appropriation to Rev. J. H. Garrett, San Jose	50 00
"	3.	Paid account Headquarters	40 00
May	1.	Appropriation to San Diego	75 00
"	3.	Paid account Headquarters	50 00
July	7.	" " " "	20 00
"	9.	Appropriation to Santa Ana	25 00
Nov.	29.	Paid on account Headquarters...	25 00
Dec.	13.	Appropriation to Stockton	50 00
"	13.	Appropriation to Santa Ana	50 00
1894.	Jan. 2.	Appropriation to Spokane	50 00
"	2.	Appropriation to San Diego	104 00
"	2.	Paid account of Headquarters ..	80 00
"	2.	*Appropriation to Unitarian Exhibit ..	55 00
Feb.	9.	Expense Conference at Stockton ..	15 80
"	9.	Appropriation to the Pacific Unitarian	200 00
Mar.	15.	Appropriation to Unitarian Exhibit ..	50 00
April	2.	" " " "	25 00
"	2.	Paid account of Headquarters (in all, \$300)	50 00
"	7.	New Cash Book	30
"	7.	Postage	1 40
"	12.	Balance on hand	144 94
		<u>\$1333 44</u>	

* The sums appropriated to the Unitarian Exhibit were so devoted by special request of the donors.



Faith doth not lie dead in the breast, but is lovely and fruitful in bringing forth good works.—Cranmer.

Women's Unitarian Conference.

The third annual meeting of the Women's Unitarian Conference of the Pacific Coast was held in the First Unitarian Church, San Francisco, on Wednesday, April 11th, 1894.

After the devotional service conducted by Rev. Eliza Tupper Wilkes,—the president. Mrs. S. K. Lothrop, greeted the attendants upon the Conference with a few well chosen words of welcome and good cheer. The treasurer, Mrs. A. G. Freeman, reported total receipts, \$607; total expenditures, \$483. Balance, Oakland Bank of Savings, \$124.

After the reading of the secretary's report of work done by the Board of Directors during the year, reports were read from Unity Circle of the First Unitarian Church of Alameda, showing a membership of fifty-seven and receipts since September 1, 1892, \$1343; from the Women's Auxiliary of the First Unitarian Church of Berkeley, showing a membership of forty-eight and receipts since September 1, 1892, \$909; from the Women's Auxiliary of the First Unitarian Church, Oakland, showing a membership of sixty-three and receipts from March 1, 1893, to March 1, 1894, \$872; from the Women's Auxiliary of Portland, Oregon, showing a membership of seventy-four and receipts for the year \$1041; from the Society for Christian Work, San Francisco, showing a membership of 116 and receipts since September 1, 1892, \$2026; from the Channing Auxiliary, San Francisco, showing a membership of 112 and receipts from September 1, 1892, \$1663; from the Women's League of San Jose, showing a membership of fifty-three and receipts for the year \$633; and from the Seattle Branch (the youngest), showing a membership of twenty and receipts for 1893 \$606.

Very interesting reports of Postoffice Mission Work were received from the Portland society and from the Channing Auxiliary of San Francisco, proving that they are doing all in their power "to raise our banner wherever it does not wave, and to cherish it where it has now a place."

Mrs. Horace Davis read an inspiring report of the Unitarian Congress held in Chicago, May 19, 1893, which made her hearers rejoice that they, too, held the "broad, beautiful, rational faith" with which the gifted women who spoke at that Congress were so notably imbued.

The "new business" to come before the Conference centered in the resolution proposed by Mrs. Rosa F. Burrell of Portland, Oregon, at the session of 1892, viz., "That, in the opinion of the delegates assembled, some method of union should be devised by which this Conference shall unite with the National Alliance of Unitarian Women." After an interesting discussion pro and con (but principally "pro") it was adopted, and the following amendment to the constitution was moved and carried: "That the Women's Unitarian Conference of the Pacific Coast join the National Alliance as a Branch Alliance."

The report of the Nominating Committee, as contained in the call for the Conference, was unanimously adopted, and the new president and secretary duly installed. President, Rev. Eliza Tupper Wilkes, Oakland, Cal.; first vice-president, Miss Elizabeth B. Easton, San Francisco; second vice-president, Mrs. Thos. L. Eliot, Portland, Or.; third vice-president, Mrs. Thos. Slade, Whatcom, Wash.; recording secretary, Mrs. Leander Van Orden, Jr., Alameda, Cal.; corresponding secretary, Mrs. S. K. Lothrop, Fruitvale, Cal.; treasurer, Mrs. A. G. Freeman, San Francisco. Directors for California, Mrs. Eli Fay, Pasadena; Dr. Alida C. Avery, San Jose. Directors for Oregon, Mrs. Rosa F. Burrell, Portland; Mrs. L. W. Litton, Portland. Directors for Washington, Mrs. Levi B. Guptil, Whatcom; Mrs. A. P. Cooper, Whatcom.

The new president called the meeting to order at 2 P. M. and made a few remarks upon her policy for the coming year. Sowing was for many years in this new country a large part of our work. A sense of responsibility for the cause of this New Reformation would mean consecrated work. To this all were called.

The theme for the afternoon was, "Woman's Work in the Church: Charities; the Home; the Parish."

Mrs. Eliot of Portland sent a paper on "Woman in Church Charities," which, if one may judge by the enthusiasm with which it was received, gave expression to the feeling of the entire Conference in that direction. It will appear in a future number of the Pacific Unitarian.

Rev. Caroline Norris read a paper upon "The Home as an Ethical in Church Work," and both her presentation of the theme and the discussion by Mrs. Stebbins and Mrs. Wilkes left with those present the conviction that inasmuch as "the home was the first church" it is to the young people growing up in our homes that the very best in our progressive religious thought should be given, that they may live in the clear light of a rational faith from their very childhood.

Last, but by no means least, came the paper, "Woman's Work in the Parish," by Mrs. Harriet Kelsey Fay of Pasadena.

Entertainments "of a low order," given to raise money for church purposes; church sociables with no intellectual plane to speak of; the dissipation of the beneficial effects of an inspiring sermon by the exchange of social greetings after service; and the apparent inability of the many to either seek or obtain the good to be derived from an hour of self-communion, all received their full measure of criticism and condemnation, and whether the paper was "mince or sandwich" it was soon apparent that it was seasoned "to taste."

The truth that we receive more benefit from the stimulation of hearing one thing stated with which we do not agree than from two which follow our line of thought, was in evidence in the animated discussion which followed, and in which the claims of man (or at least of woman) as a "social animal" were well supported.

After the appointment of the Nominating and Printing Committees, and a hearty vote of thanks to the members of the First Unitarian Church of San Francisco for their hospitality, the Conference closed, subject to all.

The Conference Sermons.

The conference opened and closed with a sermon, the first by Rev. Dr. Eli Fay, the Nestor of our camp, who came from his home at Pasadena, and showed that age has abated none of his vigor; the latter by Rev. J. S. Thomson, the valiant Free Lance of Los Angeles. One thing to be desired in any conference is free and fearless criticism. There is always danger of too much mild conformity, and an excess of mutual admiration and general satisfaction. We escaped these dangers this year. There was no lack of good feeling, but these sermons were not anodynes but tonics. Dr. Fay gave with great clearness and emphasis his idea of what preaching should and should not be. It was a strong plea for *religion* in its deepest and loftiest sense; a warning note against the degradation of the pulpit through the teaching of anything else. Secular affairs and scientific truth have no place there; even the gospel of character should give place to the loftier things of the spirit. If a tree is to bear fruit it must be fed at the root; pruning is not enough.

Dr. Thomson chose for his text the passage contrasting the hay and stubble with the gold and precious stones, and the effect of the consuming fire. He traced the origin of our stock of each, and outlined what is perishable and what is permanent in the various religions and in the sects of Christendom. He did not spare our own denomination. We are not sufficiently in earnest; we are not willing to make the sacrifice we ought; we play at religion, we are dilettante. His discourse, which was delivered without notes, was abundantly illustrated with apt anecdotes, and was delivered with that fire and fascination that attract so large a following to his weekly services.



I maintain that this nitrous atmosphere is really exhilarating; and, at any rate, we can never call ourselves regenerated men till a February northeaster shall be as grateful to us as the softest breeze of June!—*Hawthorne*.

The Congress of Religion.

As our Midwinter Fair owes its being to the Columbian Exposition, while in no sense being an imitation of it, so the Midwinter Fair Congresses are but a suggestion of the great meetings held at Chicago. To attempt to equal them or even to follow them would be folly, nevertheless it seemed a disgrace that any great exhibition of material achievement or products should be held without some corresponding effort to set forth the things of the mind and spirit. Such is the force of a truly noble example; it compels some sort of effort to imitate or to act in the same direction on the best possible lines. With limited time, slender resources and the necessity of relying almost entirely on home talent, the result being realized is very gratifying. We are still in the midst of these meetings and much more is possible, but one Congress has passed into history.

The Congress was preceded by a service of worship at the Simpson Memorial Church, the sermon being preached by Rev. F. M. Bristol of Evanston, Illinois. It was broad and sympathetic in its tone, a fitting introduction to the week of harmony and enthusiasm. Rabbi Voorsanger and Dr. Horatio Stebbins took part in the service. Here were a Methodist, a Unitarian and a Jew, in a Methodist pulpit before a large audience, finding no essential difference between them. During the week ten sessions were held, at which twenty-seven papers were read. Two Episcopal Bishops, two Jewish Rabbis, and representatives of Congregational, Presbyterian, Baptist, Lutheran, Methodist, Unitarian and Swedenborgian Churches took part. One meeting was given to Theosophists and one to questions of reform. Seven professors of colleges or theological seminaries also read papers. The only presentation of denominational questions was a "Symposium of Beliefs" at one session, in which ten persons in ten minutes each, made a statement of their respective beliefs. The papers read were of high average merit, and almost without exception were broad and generous in tone. The strongest single session, per-

haps, was the evening on which Prof. Howison spoke on "The Right Relation between Reason and Religion, with its Main Consequences," Prof. Le Conte treated "The Scientific Method and its Influence on Religion," and Rabbi Voorsanger discoursed of "Man in the Light of the Bible and of Science." The most impressive occasion was the service of worship at the Synagogue Emanuel. The Conference was invited to join in the Passover Service, which was modified to meet the occasion. An audience of nearly two thousand gathered in the beautiful temple, which was tastefully decorated with a great profusion of flowers. A remarkably fine cantor and an excellent choir made the musical feature of the service very striking. The feeling of worship was strongly manifest throughout, and when the Methodist Chairman of the Congress, the leading Congregationalist of California and Dr. Stebbins, each in varied key, but all in full sympathy with the spirit of union, spoke from the depths of feeling, a thrill of satisfaction and joy went through the throng of Jewish and Christian worshippers. It is said to be the first time in history where Christian ministers have been officially recognized, and have joined in a Jewish service. Rabbi Voorsanger delivered a forcible sermon on the Unchangeableness of God.

The session concluded with a pleasant social gathering at the First Unitarian Church and a final service of worship was held at Plymouth Congregational Church.

The meetings were well attended, the quality of the audience being even more striking than their size. The best of feeling was manifested from first to last, and there can be no question but that its efforts will be far-reaching. Those who attended could but be broadened and quickened in sympathy, while those who could only read of it will be lifted up by the thought that such a thing has been so successfully conducted.



Each one of us here, let the world go how it will, and be victorious or not victorious, has he not a life of his own to lead?—*Carlyle*.

An Echo of the Congress.

Rev. L. W. Sprague took for the subject of his sermon on April 22d the "Congress of Religion—Its Echoes and What they Prophecy." He was much impressed by the broad spirit of harmony and evidence of good will that prevailed in the meeting. He said :

"The Congress of the past week heralds the dawn of a new era—a more glorious religion.

"It has demonstrated that heresy trials are over and sectarian warfare is of the past, for a sweet incense arose from Golden Gate Hall which shaped itself in unmistakable signs which can easily be deciphered as showing 'Peace be with you all.' Again one could read, 'Let the brethren dwell in peace,' again 'Seek and thou shalt find,' for 'the truth is making you free.'

"All this does not mean that denominations will disband; no, they will only all be strung hand to hand to a common end."

Mr. Sprague closed by saying that this Congress was the greatest inspiration of his life; that he had thought that California was too small and too narrow and that the great East was the field to labor in, but now he saw his mistake. The West, particularly this city, was for him. Each minister now saw that his army was but a contingent of a great army with but one leader, and that leader was God.



An "Arena Club" in the Second Church.

Rev. Leslie W. Sprague, pastor of the Second Unitarian Church, feels that the church that calls itself practical ought to do more to remedy the social evils of the day. In accordance with his feeling, he preached April 15th, in the morning, on "The Tenement House Curse." He not only prepared his sermon by reading what he could find in books and elsewhere, but by going through the slum district of San Francisco, and as a result startled his hearers with some accounts of facts as they exist at their very doors. He called upon his congregation to study these and other matters of social obligation as a part of their religious duties, and announced that he would hereafter preach at least one sermon a month on some phase of social pathol-

ogy. After the sermon part of the congregation adjourned to the lecture hall and formed an "Arena Club" of some thirty members. It is to be the purpose of the club to study the social problems under the direction of the excellent articles of the "Arena." Each member is supposed to read at least the articles of the "Arena" bearing on "The Union for Practical Progress," and as much more as possible from all sources. Reports will be asked from various members from time to time regarding the conditions of our own city, and papers will be read on the general problems. A feature of each meeting will be a discussion by the members of the problem taken up. It is also hoped that the club will attend to all the personal work of alleviating suffering which comes in its way. Already several such cases have been taken up. One family was discovered so poor that for lack of clothing and shoes the children could not attend school. Help will be rendered by a member of the club. The main object of the club, however, is to study, that the way to help many may be learned. The greatest difficulty in the way of reform is the indifference of the general public, and that indifference is based upon ignorance. The "Arena Club" hopes to acquaint its members and through its members more or less of the community, at first hand, with the actual conditions of social life. It is gratifying, and speaks loudly for the future hope, to know that so many are interested in this movement. Rev. Henry Frank, of New York, a contributor to the "Arena," was present and addressed a few words to the congregation and club, explaining the "Union for Practical Progress," of which it is hoped the "Arena Club" may become an associate organization. Let other churches follow in the lead of the Second Church.



'Tis hard to mesmerize ourselves, to whip our own top; but through sympathy we are capable of energy and endurance. Concert fires people to a certain fury of performance they can rarely reach alone.—Emerson.

The Growing of a Soul.

Hear ye this parable. A man
 Did plant a garden. Vine and tree
 Alike, in course of time, began
 To put forth fair and pleasantly.
 The rains of heaven, the persuading sun,
 Came down alike on each and every one.

Yet some trees willful grew; and some
 Strong vines grew gayly in the sun,
 With gaudy leaves that even come
 To naught. And yet, each flaunting one
 Did flourish on triumphantly, and glow
 Like sunset clouds in all their moving show.

But, lo! the harvest found them not.
 The soul had perished from them. Mould
 And muck and leaf lay there to rot,
 And furnished nourishment untold
 To patient tree and lowly creeping vine
 That grew as grew the husbandman's design.

Hear, then, this lesson, hear and heed.
 I say that chaff shall perish; say
 Man's soul is like unto a seed
 To grow unto the Judgment Day.
 It grows and grows, if he will have it grow.
 It perishes, if he must have it so.

—*Joaquin Miller's The City Beautiful.*



Notes from the Field

ALAMEDA.—Our beautiful new church was dedicated on Sunday, April 1st, with appropriate and interesting services. The decorations were simple but extremely lovely, consisting entirely of callas, fruit blossoms and smilax.

On the following evening the young ladies held a reception in the church parlors, which was a very enjoyable affair, the parlors being most beautifully decorated and the young ladies all in evening dress. Handsome piano lamps lighted the scene, and the Columbian Orchestra furnished choice music, while from dainty tea-tables the young ladies served ices and cake to a large number of invited guests.

On the evening following the reception Mr. Percy Bowles of Boston gave a dramatic recital in the church, which drew a very large audience and netted the new church a handsome sum.

We feel that our outlook is now most encouraging. There seems to be plenty of interest and enthusiasm and no lack of har-

mony. We confidently expect to make our coming year of church work worthy of our new edifice.

BERKELEY.—A meeting of gentlemen was recently held at the Headquarters to consider how best to aid this young society in securing a church edifice and preparing the way for a theological school in connection with the State University. It is hoped the action taken at the meeting may result in some permanent contributions to these ends.

EUGENE CITY, OR.—The State University is located at this pleasant little town. Rev. E. M. Wilbur of Portland recently, by invitation of the faculty, addressed the students on Evolution. His address in favor of the philosophy created quite a stir. On Sunday he preached twice in the Congregational pulpit to large audiences.

EVERETT, WASH.—We find in a local paper the following report: "Notwithstanding other pulpit attractions last Sunday evening, an appreciative audience gathered at Hart's Opera House to listen to Rev. W. G. Eliot, Jr., of Seattle, on "The Divine Standpoint." Mr. Eliot will undoubtedly in his future visits to this city win the love and esteem of many. Fortnightly services in the same place will be held for some time. On next Sunday Rev. F. H. Adams of Centralia will preach morning and evening, after which Mr. Eliot and other ministers of the liberal Christian faith will visit Everett at regular intervals.

OAKLAND.—We have been favored with the presence and word of a number of our Eastern Unitarian clergy. On April 1st Rev. J. T. Sunderland of Ann Arbor, Mich., editor of "The Unitarian," spoke to us with earnestness and power. On the 8th Rev. J. H. Crooker of Helena, Montana, gave us a polished and able sermon. On the 15th Rev. F. D. Hosmer of Chicago, the classmate and warm personal friend of our pastor, preached. It was a great pleasure to listen to these friends, long known to many of us by their writings.

A new course of Sunday evening lectures to young people has been begun, having for their general topic "Counsel on the Serious Choice of a Vocation in Life," to be delivered by speakers more or less eminent in their professions. The subjects are: Introductory—Some Fundamental Requirements for Success in any Vocation, by Rev. C. W. Wendte; Journalism—Hon. John P. Irish; A Mercantile Career—F. J. Symmes, President of Thos. Day Co., San Francisco; Rural Occupations for Young People—W. H. Mills, Esq., of the Land Department of the S. P. R. R. Co.; The Legal Profession—Thos. Titus, Esq.; The Mechanic Arts—President C. H. Keyes, Throop Polytechnic Institute of Pasadena, Cal.; The Practice of Medicine—Dr. D'Arcy Power, late lecturer on medicine at Willamette University, Or., and Dr. Mrs. Myra Knox; The Christian Ministry—Revs. C. W. Wendte and Mrs. E. T. Wilkes. The music is rendered by the chorus choir of the church, under Prof. D. P. Hughes. These lectures will extend to the end of May.

Mrs. E. T. Walker, the assistant pastor, has recently led the Sunday evening meeting of the young people of the church, and they have proven to be most enjoyable and profitable. The guild meets at 6:30 P. M. for an hour's devotional exercise and conversation on ethical and religious themes.

The committee on aid for the unemployed is doing good work.

SAN FRANCISCO.—First Church.—The month has been full of interest, the conference and the Congress of Religions giving two full weeks of high thinking. We have greatly enjoyed a visit from Rev. Wm. G. Eliot Jr. of Seattle, and the three sermons preached by him deeply impressed us with his earnestness and power. His religious spirit is manifest in all he says and in the way he says it, and we feel drawn to him.

Dr. Stebbins resumed his pulpit with the last Sunday of the month, giving us a bright and helpful sermon, full of spirit and of wisdom. The advantage of rest, which he seldom takes, was unmistakable in his sprightly manner. The collection for the A. U. A. taken up April 8th, was made an even sum

of \$250. The ladies of the church discharged the duties of entertaining the conference at their mid-day luncheon with their customary thoroughness. Every one was made to feel very much at home, and in no doubt of the cordiality of his entertainers. Brief rest was taken after the conference, for the Congress of Religion was invited to hold its last session with us, as an opportunity for social intercourse, and an uncertain number must be provided for. This, too, was carried through with marked success.

SAN JOSE.—All honor to our church at San Jose! Saddled with a heavy indebtedness, disheartened by the loss of two able and highly esteemed ministers within the year, and crippled by the existing depression in financial circles, it has nevertheless given a convincing proof of its loyalty to our cause and its moral and material resources in clearing off during the past two weeks \$7000 of its debts, thus reducing the principal obligation to \$10,000, and assuring the future of the society. We extend to the society our sincere congratulations, and trust other of our debt-ridden congregations will follow this inspiring example. Unquestionably, if they were equally in earnest, these churches could make an equally creditable showing, and the \$96,000 indebtedness now resting on our Pacific Coast churches could be reduced very materially.

POMONA.—Rev. U. G. B. Pierce made a fine impression at the conference with his address on Emerson. He reports that the new church is now ready for dedication. Supt. Wendte will visit them shortly to assist in this service.

STOCKTON.—A member of the Unitarian Society writes: "Our church here has adopted a new set of by-laws and elected twelve trustees. At a meeting of the Board of Trustees Prof. Frank Longwith was elected chairman and A. Schloss, secretary. The outlook here is brighter than it has been for over a year past, and we are in hopes that we will soon be on a solid foundation. We feel confident that by next fall we will be able to give a fine report."

Recreation

"Did Maud tell you the truth when you asked her her age?" "Yes." "What did she say?" "She said it was none of my business."—*Yankee Blade*.

"There are several young men in the car," remarked Mrs. Holdstrap, with some feeling, "but they can hardly be classed among the rising generation."—*Boston Transcript*.

Mrs. Hashley—"Have you tried the coffee this morning, Mr. Crossgrain?" Mr. Crossgrain—"Yes, ma'am; and it has proved an *alibi*."

The difference between a babe in arms and a woman trying to do her own housework, is that one cries and fusses while the other fries and cusses.—*Life*.

Workman—"Is the boss at home?" New Father—"No; the nurse has her out for an airing."—*Chicago Inter-Ocean*.

Mr. Gusher (a self-satisfied bore)—"I can tell just what people are thinking of me."

Miss Pert—"Indeed! How very unpleasant it must be for you!"—*Brooklyn Life*.

Superintendent of an electric railway (to an applicant for a position)—"What is your name?" Applicant—"Wood, sir." "You want to be appointed conductor?" "Yes, sir." "Can't take you, sir." "Why not?" "Electric experts say that Wood is a poor conductor."

No doubt Goliath was much surprised when David knocked him down with a stone from his sling. Such a thing had never entered his head before.—*Glens Falls Republican*.

Father (from the top of the stairs). "Ellen, isn't that young fellow gone?"

Ellen. "Oh, yes, papa, dreadfully."—*Brooklyn Life*.

Skribbler. "I do wish there was some new word to express that idea!"

Dullest. "Perhaps there is. I'll ask my wife. She'll help you out if any one can. She always has the last word."

When china is fired it is brightened up; when a man is fired he looks dull enough.

CHURCH DIRECTORY.

At the suggestion of a correspondent, we publish a directory of the Unitarian ministers on the Pacific Coast so far as known. We would esteem it a favor if the pastors whose addresses are not given, would supply us with the data to make the list complete.

CALIFORNIA.

ALAMEDA.....Rev. George R. Dodson, Pastor
BERKELEY.....Rev. E. B. Payne
FRESNO.....
LOS ANGELES.....Rev. J. S. Thomson
LOS GATOS.....Mrs. B. F. Norris
OAKLAND.....Rev. C. W. Wendte
668 Fourteenth St.

Mrs. Eliza Tupper Wilkes, Asst. Pastor

ONTARIO }
POMONA. }Rev. U. G. B. Pierce
CHINO... }
REDLANDS.....Rev. A. J. Wells
SACRAMENTO.....Rev. T. J. Horner
SAN BERNARDINO.....Rev. A. J. Wells
SAN DIEGO.....Rev. J. Frederick Dutton
SAN FRANCISCO.....Rev. Horatio Stebbins
1609 Larkin St.
SAN FRANCISCO.....Rev. Leslie W. Sprague
2610 Folsom St.
SAN JOSE.
SANTA ANA.....Rev. E. R. Watson
SANTA BARBARA.....
STOCKTON.Rev. G. Heber Rice

OREGON.

PORTLAND...Rev. Thos. L. Eliot, Pastor Emeritus
PORTLAND.....Rev. E. M. Wilbur
313 Fourteenth St.
SALEM.....Rev. W. E. Copeland

WASHINGTON.

OLYMPIA.....Rev. E. S. Greer
MCMILLAN.....Rev. Geo. H. Greer
PUYALLUP.....Rev. Geo. H. Greer
SEATTLE.....Rev. Wm. G. Eliot, Jr.
904 Fifth St.
SPOKANE.....Rev. A. G. Wilson
EVERETT.....Supplies

AFFILIATED CHURCHES.

TACOMA (First Free Church)—Rev. Alfred W. Martin
414 North G St.

MINISTERS NOT SETTLED OVER CHURCHES.

LOS ANGELES.....Rev. R. M. Webster
PASADENA.....Rev. Eli Fay
139 S. Euclid Ave.
PASADENA.....Rev. H. G. Spaulding
POMONA.....Rev. Florence Lounsbury
SACRAMENTO.....Rev. Chas. P. Massey
OAKLAND.....Rev. G. B. Allen
SAN FRANCISCO.....Rev. Lila Frost Sprague
2610 Folsom St.
BERKELEY.....Rev. Nicholas E. Boyd
SAN JOSE.....Rev. David Heap
SAN JOSE.....Rev. J. H. Garnet

Some Books on Sale at Unitarian Headquarters, Room 46, Crocker Building, San Francisco.

- Members of One Body*—Six sermons by Sam'l McChord Crothers..... Price, 75c.
- What is the Bible?*—By Rev. J. T. Sunderland. \$1.00
- The Liberal Christian Ministry*—By Rev. J. T. Sunderland..... Price, 50c.
- Jesus Brought Back*—By Rev. Joseph Henry Crooker..... Price, \$1.00
- Problems in American Society*—By Rev. J. H. Crooker..... Price, \$1.00
- Ways of the Spirit*—Rev. F. H. Hedge. Price, \$1.50
- The Man Jesus*—By Rev. John W. Chadwick. \$1.00
- The Power of an Endless Life*—By Rev. John W. Chadwick..... Price, \$1.00
- The Revelation of God, and Other Sermons*—By Rev. John W. Chadwick..... Price, \$1.00
- The Bible of To-Day*—By Rev. John W. Chadwick. Price, \$1.00
- The Evolution of Christianity*—By Rev. M. J. Savage..... Price, \$1.00
- In Spirit and in Truth*—Essays by younger ministers of the Unitarian Church..... Price, \$1.00
- Jesus and the Men About Him*—By Rev. Chas. F. Dole..... Price, 25c.
- The Coming Religion*—By Rev. Thomas Van Ness..... Price, \$1.00
- The Irrepressible Conflict between Two World Theories*—By Rev. M. J. Savage..... Price, \$1.00
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- Seeing and Being*—By Rev. John W. Chadwick. \$1.00
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- Five Prophets of To-Day.* By Rev. E. E. Hale. Rev. W. H. Lyon, Rev. Chas. G. Ames.... 25c.
- Scattered Leaves.* Essays on Life, Faith and Work. Channing Auxiliary, San Francisco.... Price, 75c.
- The Faith that Makes Faithful*—By Rev. W. C. Gannett and Rev. Jenkin L. Jones. Price, cloth, \$1.00; paper, 50c.
- Blessed Be Drudgery*—By Rev. W. C. Gannett. Single copies, 10c.; 1 dozen, \$1.00
- The Sparrow's Fall*—By Rev. W. C. Gannett. Single copies, 2c.; 100 copies, 60c.
- The Royalty of Service*—By Rev. F. L. Hosmer. Single copies, 10c.; 1 dozen, \$1.00
- The Primitive Gospel and its "Life of Jesus."* An Essay—By Rev. S. R. Calthrop..... Price, 25c.
- History of the First Unitarian Church, Portland, Oregon, 1867-1892*—By Earl Morse Wilbur..... Price, cloth, 75c.; Morocco, \$1.25
- Psychics*—By M. J. Savage..... Price, 50c.

- Ecce Spiritus*—A statement of the Spirit of Jesus as the Law of Life..... Price, in cloth, \$1.25
- The Spiritual Life*—Studies of Devotion and Worship. 198 pages..... Cloth, \$1.00
- Jesus in Modern Life*—M. J. Savage. A series of sermons..... Cloth, \$1.00
- Uplifts of Heart and Will*—Religious Aspirations in Prose and Verse..... Cloth, 50c.
- Borrowings and More Borrowings*—Two companion volumes issued by the ladies of the Oakland Unitarian Church..... Price, cloth, 75c.
- The New Bible and Its New Uses*—By Crooker. Cloth. Price, \$1.00
- Immortality and Science*..... Cloth. Price, 75c.
- Seven Great Religions*—By Jenk. L. Jones. Paper, 75c.
- Chorus of Faith*—By Jenk. L. Jones... Cloth, \$1.00
- Science and Religion*—By Jas. T. Bixby.
- Heart-Beats*—By Mozoomdar.. Cloth. Price, \$1.50
- Reports of World's Parliament of Religions*—By Dr. Barrows. 2 vols; silk cloth, \$6.00; American morocco, \$9.00; Turkey morocco, \$12.00.
- The New Liturgy.* Cloth..... \$1.00
- Excursions of an Evolutionist*—Fiske. Cloth. \$2.00
- Myths and Myth-makers*—Fiske. Cloth..... \$2.00
-
- "He has no more influence," said a Hartford wit, "than P in pneumonia."—*Hartford Courant.*



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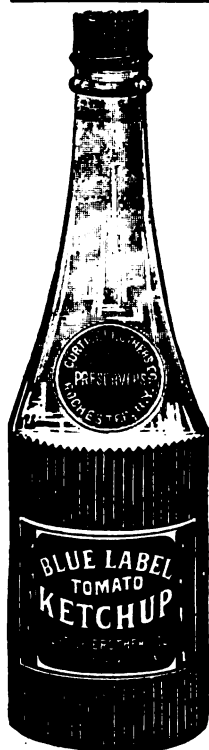
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THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. 2

San Francisco, September, 1894

No. 11

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Chas. A. Murdock

Editorial Contributors

All the ministers of the Conference

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Editorial

There is no greater gift of the gods, to an average man, than the condition of complete sanity that enables him to judge wisely and preserve a true and just balance between conflicting tendencies. It is easy for a person so constituted to be extreme, to wax warm over every wrong or weakness and to inveigh with passion at the shortcomings or depravity of others. In the economy of nature such characters are called for and have a valid use. The reformer is often a one-sided man, blind to everything but his special hobby. All his energy is concentrated on one spot, and he gains power as a blow-pipe fuses or melts that which it attacks. But the very existence of red-hot reformers demands corresponding coolness to preserve an equilibrium, and one-sided men, pulling in every direction, must be held in check by the level-headed, who weigh and judge, and act only on deliberate conviction. There is a middle ground that represents not cowardice but soundness, and the most of us will do well to walk in it. We may safely distrust the extremist wherever we may meet him.

In these days of business depression and short financial rations, we endure an added trial in the croaker, with his dismal forebodings of worse times coming. The pessimist, who sees nothing good in industrial and social conditions, and finds no escape except through bloodshed into anarchy, is only a little more trying than the smiling optimist, who finds nothing the matter and rests satisfied with things as they are. The fair-minded man is blind to neither danger nor encouragement. He sees the wrongs to be righted as plainly as the good gained and gaining. He judges his fellow-men with righteous judgment, finding them mixed of good and evil and never wholly given over to wrong nor quite safe from temptation.

In religion we find men of extreme views, who are unwise to the extent of their intemperance of mind. Among Unitarians we find some who try us through their complacency and boastfulness, and others whose narrow carpings are equally offensive. In our religious position we ought to stand firmly on the middle ground. The man who claims to be a liberal, but is really so bigoted that he can see no good in any other denomination, is not only inconsistent but a false friend. He is misrepresentative and damages the cause which he so zealously champions. On the other hand, the man who is too cold and clammy to feel any enthusiasm for any cause, who is afraid of any boundaries and ashamed of any flag, is equally out of plumb. The man who would preserve his balance must resist his constitutional tendency to the extent of doing justice to its opposite, and guarding against spiritual and intellectual runaways. For instance, a man may be a Unitarian without being a narrow sectarian; in fact, it is not possible for a man who is true to the best that the name implies, to be in any sense a sectarian. He may be loyal to his church while recognizing much good in others, and being by no means blind to the defects of his own. The most hopeless position of all is complete satisfaction with present conditions, with no aspiration for the higher, no longing for the unattained. Let us, by all means, avoid the self-satisfied feeling that brought contempt to the Pharisee of old, and causes us to regard the peacock as the silliest of birds.

The absence of any authorized statement of what a Unitarian is, or what he believes, is in some respects an embarrassment. The world is so accustomed to the thought that every man who has any religious belief, or admits his allegiance to any religious body, accepts some creed statement, or some definite theological system, that it is hard to conceive of one's being left free to form his own belief, and being very probably unable to state it from the fact that he hasn't made up his mind on many points. The question, "What do Unitarians believe?" is from the

nature of the subject not susceptible of a categorical answer. It is easy enough to mention some things that they do *not* believe, but no negative statement is at all adequate. It seems to some that the general features of the Unitarian position ought to be sufficiently clear to admit of some rational statement. However much individuals differ, there are surely some things that are very generally accepted, but the difficulty is in making any statement that will fairly express the facts without excluding more than it includes. There is such diversity of individual conception combined with such tremendous conscientiousness that the task is difficult and dangerous. The discussions that have lately arisen as to the advisability of amending the Constitution show that there is much tenacity in the controversial spirit, and that there is danger in raising questions which cannot be profitably discussed or satisfactorily settled. There are many things that may very well be left unsettled. Time is a mighty solvent, and will operate just as steadily and quite as speedily whether it is stirred by restless men or left to its silent processes. The words of Martineau, in a recent address, are very significant of what our true position seems to be: "*I cannot rest contentedly on the past; I cannot take a step towards the future without its support.*"

Here again is the middle ground of sanity. There are those who resist everything new because it is new, and there are those who scorn the old because it is old. Both lack wisdom; neither pursues the course that leads to highest gain. If we are inclined to rest with what the past has given, let us open our windows to the future and let in the light that growth may follow. If we have turned our back on the past with a dash of impatience and scorn, let us be cautioned that we cannot safely move on without its support.

Our esteemed exchange, "The Impress," takes us to account for our economic heresy in maintaining that people must first be made better that better laws may follow. It claims

that history shows that a few people who are better, succeed in establishing better laws, and those laws re-act in making better people. There is truth in this statement, though it is not wholly true. While it is one of the methods of progress, it is seldom the cause. Laws give opportunity, but furnish no motive power. Laws may help to make people more comfortable, and to restrain others from evil-doing, but they are a poor reliance for true moral gain.

The same issue, while commending Mrs. Ward's "Marcella," says that she shows herself unable to grapple with the great economic questions of the day, that Marcella in leaving her wild dreams for Raeburn's patient efforts, left also the question of the day unsolved. This leaving the problem seems to us a proof of Mrs. Ward's greatness. One of the best of Shakespeare's critics has said that the great dramatist never offers little solutions of large difficulties. We smile at the credulity or frown at the knavery of one who offers a medicine sure to cure every ill that flesh is heir to, and the reformer who offers his specific as sure relief from social and economic suffering must expect distrust. The Single Tax may be dietetically a wise prescription, the remonetization of silver may be a fine tonic, but evils that are deep-rooted, constitutional, traceable to human selfishness and greed, may not be reached by bread poultices or porous plasters. From the beginning of time the injustice, wrong and suffering in every age has been a challenge to those who loved their fellow-men, and a challenge that has been met, so that, little by little, the evils have receded. They still challenge us, and in our righteous impatience seem to baffle us. Mrs. Ward finds the solution offered by the Socialistic reformers an inadequate, mistaken one, based on the claim that material gain insures nobler manhood. She offers as a principle *the purified will of the individual man*, and as a clew to all hope for rich or poor, *goodness*. It is not true that this settles nothing. If accepted it settles much, for it is not little to know our aim, and it is great gain if we cease to rely on false hopes. What Dowden

says of Shakspeare is true of Mrs. Ward: "Shakspeare does not supply us with a doctrine, with an interpretation, with a revelation. What he brings to us is this—to each one, courage and energy and strength to dedicate himself and his work to that, whatever it may be, which life has revealed to him as best and highest and most real."



Notes

We desire to give notice to the readers of the Pacific Unitarian, and the friends of our cause who may have occasion to visit the Unitarian Headquarters in this city, that the latter has been removed from Room 46, 4th floor of the Crocker Building, to Room 81, 5th floor of same building. The change is an improvement, as our friends will perceive when they call upon us there to pay their annual subscriptions to this paper and for other purposes.

It is desired to extend the reach of our paper. Its purpose being to further the interests of reasonable religion, we wish to place it in the hands of those whom it might help. This missionary work can only be done by the aid of those knowing such persons. If any of our subscribers will furnish lists of any friends or acquaintances whom they think might be interested in it we shall esteem it a favor, and shall send the paper on approval. No one will be committed to subscription. If any persons to whom the paper is sent become subscribers it will be a very gratifying result but will be entirely a voluntary act on their part.

The Boys' Club of San Francisco is doing fine work on the best lines. Among other enterprises, a small paper is projected to be printed by the boys, under the direction of some of the young men who are their volunteer instructors. A good part of the plant has been secured, but a fine opportunity is offered for the donation of a small press. If some boy who reads this has a discarded press, let him act promptly on his most generous impulse, and enroll himself as one who loves his fellow boys.

The San Jose "Weekly Report" finds its way to our table and reveals two familiar and valued names on its staff. J. Herndon Garnett as associate editor and David Heap as business manager ought to give standing and promise to any paper. It is announced as a "Society and Literary Journal and Unique Newspaper." It is bright and readable and a credit to our sister city.

On Sunday morning, September 9th, the First Unitarian Church of San Francisco will be the scene of an interesting service. Its recently elected associate minister, Rev. William Greenleaf Eliot, Jr., will be ordained and installed. His father, Rev. Thomas Lamb Eliot, D.D., will give the charge. Rev. Roderick Stebbins will extend the Right Hand of Fellowship. Rev. C. W. Wendte will preach the Ordination Sermon. Dr. Stebbins will offer the Prayer. Revs. E. B. Payne, L. W. Sprague and G. R. Dodson are also expected to take part in the services. There is a fitness and poetic coincidence in the fact that this important event occurs on the thirtieth anniversary of the installation of Dr. Stebbins. He will make a brief address, referring to his ministry. It is suggested that regular occupants of pews take their places early, that other friends of the society may be provided for without embarrassment.

The conduct of the Rev. G. R. Wallace, D.D., pastor of the First Congregational Church of Portland, Oregon, in making an intensely personal and bitter attack on two prominent actors and their plays, at the time performing in that city, seems to us to have been characterized by the worst possible taste and an utter want of christian courtesy. As the unfortunate objects of his wrath left the church to escape his verbal castigation, this professed minister of Christ pointed them out to his congregation, holding them up for public scorn and hatred. How different was the spirit of his Master—"Neither do I condemn thee; go, and sin no more." Such sensational methods of ethical instruction fail of their purpose and discredit the pulpit.

The Seventh Annual Report and Directory of the First Unitarian Church of Oakland, Cal., is a neat pamphlet of 70 pages, in which are preserved the reports offered at the last annual meeting of the society, setting forth its work in all departments, together with lists of organizations and officers and the roll of attendants at the church. The latter contains some 600 names. This is an encouraging record of beneficence in the past and promise for the future. The report will be sent to anyone who may desire it by application to either of the pastors.

The Catholic Church Temperance Societies are doing much earnest work, that ought to be recognized and matched. The recent convention of the Total Abstinence Union at St. Paul was a most enthusiastic and triumphant session. Bishop Watterson and Monsignor Satolli were warmly commended for their firm stand against the saloon, and all Catholics were urged to banish liquor from their homes and from their social and political clubs. A declaration was adopted urging that saloon-keepers be excluded from membership in all societies of Catholics, and that no support be given to any Catholic paper which allowed liquor dealers to advertise in its columns.

Before us is a copy of the lately published Japanese edition of James Freeman Clarke's "Steps of Belief." It makes a handsome book of 440 pages, and presents an interesting and impressive appearance. Dr. Clarke, in Indiana Place Chapel, is an early recollection, and the boyhood reverence has never dimmed. The book, in English, is remembered as helpful and stimulating. It seems a little strange to see the title page in the rear and the "steps" taken backward, and it takes a vivid imagination to associate these Oriental characters with occidental thought, but we rejoice in the enterprise and give thanks that so fine a ray of light is thrown where it may be so life-inspiring.

A fine bust of Thomas Starr King, by Devine, is on sale at Headquarters. Anyone desiring anything of the kind should see it.

The "Free Church Record for August has an interesting article on "Comfortable Confusions," in which the editor arraigns the late American Congress of Religious Societies, the Free Religious Association Convention, and the Western Unitarian Conference for inconsistency already manifested, and the Saratoga Conference to be held in September for the comfortable confusion it inevitably must fall into. It concludes by noticing the action of All Souls Church of Chicago and Miss Bartlett's society at Kalamazoo, which give some promise of fulfilling the writer's specifications of a Free Church. He awaits with interest the "bond of union" or "statement of principles," and finally says: "If this society at Kalamazoo and that at Chicago plant themselves unequivocally upon unsectarianism, i. e., in avowed independence of all the special religions, Christianity as well as Buddhism, Judaism and the rest, thus realising in their respective localities universal religion, there will be three strictly free churches of universal religion established in the world." We wouldn't be guilty of poking fun at our zealous brother, with his crystal consistency and unbridled conscientiousness, but we can't help being reminded of the man who had kept sober for three days—to-day, to-morrow and the day after. And again we feel some sympathy with the "world" that must rely on one surely free church and two doubtful ones.

The next meeting of the Unitarian Club of California will be held at the California Hotel on Monday evening, September 10th. In recognition of Admission Day the theme selected is "California." There will be a review of the past, a survey of the present and a forecast of the future. The first will take the form of five-minute reminiscences of Pioneering, by several members who are well seasoned and of ripe experience. Dr. Stebbins will give a birdseye view of the present, and Mr. Wm. H. Mills will draw on his imagination for the future. Rev. Dr. Eliot, it is hoped, will speak of our sister state—Oregon.

Three thousand teachers in the London Board Schools have signed a petition asking to be relieved from teaching Trinitarian theology. They say as experts they are convinced that the introduction of definite, dogmatic teaching, is unsuitable and unwarranted; that religious instruction should aim at the formation of character and the inculcation of morality, and that doctrinal teaching should be left for a more mature age.

Some of our San Francisco street cars are just now ornamented with placards bearing the following piously-grotesque legend:

HEAR THE
PLAIN, WITTY, LOGICAL,
PRACTICAL, ELOQUENT, SCRIPTURAL
EVANGELIST,
REV. ———, OF ST. LOUIS, MO.,
AT THE BIG TENT, ETC., ETC.

What a conglomeration of adjectives, and what a travesty on religion and religious methods!

The American Unitarian Association has issued its Sixty-ninth Annual Report, containing statistics and statements of interest to the friends of our cause, the reports of the Superintendents, our own included, of the Church Building and Loan Fund, the Japan Mission, Montana Indian School, etc. The Pacific Coast has now three representatives on the Board, Hon. Horace Davis, as Vice President, and Rev. T. L. Eliot and Francis Cutting, Esq., as directors. The treasurer's report shows that the association now holds \$439,365.09 of invested funds, and the Church Building Loan Fund \$110,744.12 additional. Its income last year was \$78,207.15. Its expenses were \$105,651.79, leaving a deficiency of \$27,444.64. It is proposed to make a great effort this coming year and raise \$100,000 for current use. Of the missionary expenditure \$8,718.65 were to the Pacific Coast. The single mission to Japan cost \$10,020.84. Eleven Pacific Coast churches contributed to the A. U. A. last year \$976.65. The report may be had gratuitously at the Pacific Unitarian Headquarters.

An English missionary, residing near the Buddhist monastery of Central Asia, where the manuscript giving the life of Jesus in India is alleged to have been found, declares the whole account a fraud. No trace of any such life can be found, and no such man as Notovitch ever visited the monastery. It is a French romance, pure and simple.

The Annual Report of the Boston Young Men's Christian Union always brings with it a suggestion of the geniality, unselfishness and energy of its President, Wm. H. Baldwin, and one feels thankful that such men live, and that such institutions rise up to call them blessed. It takes 150 pages to tell the tale of the year, and it is well worth the telling. Over 5,000 members, \$55,000 expended and a permanent fund of \$108,000. What a glorious work, and how far such a candle sends its beams!

✱ Personal

Rev. G. H. Rice and family, of Stockton, have been spending their vacation in Berkeley. Mr. Rice recently assisted Mr. Wendte in the services of the Oakland church and addressed the Sunday-school.

Rev. E. R. Dinsmore preached his last sermon to his Haywards (Congregational orthodox) parish on the 19th of August. His leave-taking was made doubly difficult by the many expressions of affection and regret at his loss which he had to encounter. He begins his new work in Santa Barbara September 7th.

Rev. S. M. Crothers, of Cambridge, has been camping out in the mountains not far from Santa Barbara with his family. This experience has been of the greatest benefit to them all, especially to the invalid son, who has in great measure regained his health. It is possible, therefore, that the projected trip to Yosemite may be given up. Mr. Crothers will probably return home by early September, but will not pass through San Francisco. He will travel via the Canada Pacific R. R. to St. Paul for a brief visit en route.

Charles M. Gorham, Coiner of the United States Mint, retires from the position with the last day of August. He has held it for twelve years and has made more money, and kept less, than any Unitarian we know of. His output has been \$313,000,000, and the mechanical wastage during his time has been $4\frac{1}{2}$ per cent. of the allowance permitted by law. Appointed by President Arthur, he held through one democratic administration, but finally fell a victim to party hunger that even Cleveland could not withstand. He still holds an office that no one clamors for. As Moderator of the First Unitarian Church, he can hold through as many administrations as he pleases.

The many Pacific coast friends of Rev. and Mrs. Thomas Van Ness will be pleased to know that a son has had the discretion to choose Boston as the place of his nativity. A daughter from the Pacific shore and a son from the Atlantic makes a finely balanced and broadly laid family foundation.

In Mr. Nargarkar's London article he says of our Superintendent: "Mr. Charles W. Wendte is the main active worker on the Pacific Coast. He is both a minister and a missionary. To his powers of an earnest, eloquent and impressive preacher, he combines a burning zeal, a wide activity and a restlessness of the right kind. Several of the churches on the Western seaboard have been built up by him, and he has still to supervise over all of them. A more hard-working man I have not yet met with."

Albert C. Burrage, of Roxbury, has been appointed one of the Board of Subway Commissioner for the city of Boston. The position carries a salary of \$5,000 a year for five years. Mr. Burrage is 35 years of age, and though born in Massachusetts grew to manhood in California, living for many years in Napa county. A graduate of Harvard College and law school, a public-spirited citizen of Boston, active in political reform, he is a type of man that the country may well honor. Pilgrim Sunday-school rejoices in another member whose worth is recognized.

Contributed

For the Pacific Unitarian.

Commemorative Hymn.

On the occasion of Dr. Stebbins's Thirtieth Anniversary
in San Francisco.

O not alone in ancient days,
On Sinai's top, or holy hill,
Have seers and prophets walked earth's ways;
From age to age they journey still.

This servant of the Highest, led
To break the bread and pour the wine,
The listening peoples long hath fed
With heavenly truths and food divine.

Unnumbered hearts to him have turned
For strength, life's ills and griefs to bear;
And many wavering souls have learned
The trustful peace which answers prayer.

The forceful aim, the broadening thought,
Make rich the garner of his years;
And deeds in these grand decades wrought,
Shall win their meed in holier spheres.

In sunset's lengthening glow serene,
May life's sublimer heights be trod,
'Till on the horizon's verge are seen
The calm, eternal hills of God.

—Mrs. E. A. S. Page.

Unitarianism in Orthodox Christianity.

By Rev. A. G. Wilson of Spokane, Wash.

[Read before the Pacific Unitarian Conference.]

Modern orthodox Christianity is maintained chiefly by absorption. Unitarianism exists that it may be absorbed. The two are correlated, and both will be merged into a common unit when the process of absorption is complete.

It is the fact that divergent religious ideas are being brought into contact, that they can mutually serve each other through their spiritual and intellectual affinities and repulsions. All truth is tuned to the same key. To isolate any department of truth is to insure discord when again added to the chorus.

Christianity has been made an alien from the commonwealth of universal truth. Its secession has created a war of rebellion in the divine sisterhood of states, and there

can be no peace until it is again returned to the union of universal truth. The movement represented by Unitarianism is but a resurrection of the old principles from which Christianity had departed, and upon which only is a permanent reconstruction possible. The monastic idea for the preservation of religious truth has been a serious and fatal mistake. It has been set apart to the exclusive control and dictation of the priests, who, considering little else throughout the ages, have formulated creeds and systems out of harmony with any true philosophy of life.

Popular conceptions of Christianity have been built up in the dark, and away from the modifying influences of other kinds of truth by men and councils pledged to preconceived ideas, and for the sole purpose of maintaining an institution at all hazards. We do not believe that isolation will maintain the integrity of any truth. Like a bird, if it cannot fly it will not sing. Solitary confinement has made the religions of the world imbecile and insane. Curtained windows and bolted doors and high stone walls are always suspicious, and mark the places where hideous religious monstrosities grow. Stagnant pools breed frogs and malaria. Unitarianism stands for democracy in religion, and seeks to give every man the right of the religious franchise. It has done more than any other movement of modern times to roll away the stone from the sepulchre of the buried Christ, and to lead out the imprisoned angels of rational thought to the light of heaven.

Unitarianism seeks to run a Mississippi River of fresh water through the Dead Sea of Monasticism; to open the college hall into the church; to show the relation of religion to science and philosophy and history; to cast the illumination of each upon the others; to break down the partition walls in God's temple of truth, that there may be one apartment wherein philosopher, scientist, historian and priest can sit in harmony together as the sons of God.

In speaking of Unitarian thought in ortho-

dox Christianity, it would seem almost sufficient to mention the fact that Christian philosophers and teachers are coming to adopt the fundamental principle of Unitarianism in spirit and method. The almost irresistible trend is away from an authoritative word as a final arbiter in matters of faith and practice, to the individual reason and conscience as the only consistent basis of rational or just authority. The scientific method as applied to dogma is certain to compel a reconstruction in the current theology. Reason and the scientific method among the dogmas is what gravitation is to the cosmos and the stars.

Historic Christianity has been hermetically sealed on the side of an expanding philosophy and demonstrated scientific data. But the colleges and schools of philosophy have been built on that side, and an atmosphere of freedom and rationality has been flowing in upon the dead air of the ages, and a new and more vigorous foliage is springing up amid the changed environments. The current of orthodox teaching is directed to explaining the old thought in a new light, or is tending to the less dangerous ground of practical theology. But this is only putting new wine in old bottles, and in which will be demonstrated the Master's prophesy—the bottles will break.

It has become a very commonplace statement that very radical changes are taking place in orthodox Christianity. There is an under-current of thought agitating every quarter of Christendom that has felt the touch of the new life. It bubbles to the surface every now and then, carrying on its crest some representative thinker or educator.

What are the forces that are bringing in the changes we see? The ever increasing diffusion of intelligence is perhaps the active leaven in this mysterious lump. Religious thought has become non-professional, and hence is more direct and less biased. The click of type and the rumbling of the printing press are mingled with the preacher's voice, and no longer is he the unchallenged and only advocate of God's truth. The

leading magazines of the world are plainly in the direction of a liberal and universal faith. All quarters of the globe have been merged into one locality by rapid transit, and the consequent interchange of ideas. Oriental philosophies are tinging the currents of Western thought. The Brahmin priest and the Pope of Rome stand face to face with Herbert Spencer and Lyman Abbott. All these results have found expression in the higher Biblical criticism, and this has become the temporary resting place of fugitive and intelligent orthodoxy, but which is untenable as a compromise ground between ultra orthodoxy and rationalism.

This movement in some form has always been present in the religious world. From it have sprung all the reformations that have marked the progress of religious thought. Religious history is but a series of shifting scenes, and rationalism has always been present to force the changes. It has been the one continuous thread that has run through the entire fabric.

This spirit of liberal thought cannot be massed together in one place. Its permeating power eludes definite organization. It surcharges the intellectual and moral realms as the sunlight floods the earth. It may be suppressed and intimidated into silence. Policy and indifference may keep it out of sight. Ancient forms of worship and elaborate ceremonials may hide it from view. Love for ancestry and veneration for traditions may cast a halo of charity over the old faiths, but rationalism as a constant and persistent force is everywhere present, and cannot be argued nor frightened away. It has gone into the pulpits of orthodox Christianity, and buried from sight the whitened bones and grinning skulls of exploded theologies, and forced morals and ethics to the front. It has created a demand for a new statement of the old principles. It has changed hell into hades, and modified every essential doctrine of the orthodox system, and divided every church into two factions, with their backs to each other, looking in opposing theological directions. It has re-

constructed methods of religious work and propagation by changing revivals into educational conventions and Christian Endeavor societies for the young people. It has forced its way to Rome, and stands ready to snatch the red cap from the Pope's head the moment he shows himself outside the Vatican. It is drying up the holy waters, shortening the bead strings, and blowing out the candles in the high churches, and for seventy years a pure monotheism has been a living power as opposed to the worship of gods many, whether it be a million or three. These are some of the symptoms of a powerful Unitarian leaven at work in orthodox Christianity.

But there are other and more clear indications that a rational Christianity is in the ascendant. The very antagonism which attended its presence is proof of its potency. Men do not organize themselves against a pigmy. When I see large armies marshaled and strong defenses set up, I know it is for an adequate reason.

Big guns mean big game. The polemic strength of orthodox Christianity is directed to the defense of its traditional dogmas. There is a natural instinct to guard the weakest point. The largest volumes that drop from orthodox presses are apologetic in tone and character. The most successful publishing houses in the world are religious and ecclesiastical. This is significant. What does it mean? It means that strenuous efforts are being put forth to bolster up a system that is admittedly weak and indefensible. An elaborate excuse is *prima facie* evidence of error. Guilt always seeks the strongest advocacy. It is only when I am in error that I fight the hardest. When I have the truth, and know it, I run up the flag of peace and go to sleep. Truth can take care of itself. It needs no advocate. It stands unarmed; its own sure defense.

The organized numerical strength of Unitarian Christianity seems small, for the very reason that our thought and forces are thus flowing out to produce these changes. The leaven of a rational faith has honey-combed all the Christian world, and made it tolerant

of that which twenty-five years ago would have called forth strong condemnation. The result of this tolerance has been to retain in the churches that increasing element of intelligent people who, otherwise, would be forced to come home where they rightly belong. To-day no man is compelled to leave the church of his traditions, in order to be anything his thought compels him to become. Heresy trials are now confined to the ministry, and the dissenting layman is quietly told to maintain silence and pay his pew rent. This is none of my business, as it applies to the individual. Yet I can not see the honesty or consistency of such a church affiliation or policy. These men in pulpit and pew are the channels through which Unitarian principles are finding entrance into the varied Christian communities, and this should make us content.

You have not taken into account the vast extent and influence of our work until you have considered what Unitarianism is doing in the Methodist Church, the Baptist Church, and the Presbyterian Church, in broadening them and making them so liberal and tolerant that our people are content to stay with them. You must consider the vast work we are doing in rationalizing all religions, and bringing them to the only true test of value—that character, and not creed; life, and not a slavish compliance with set rules of conduct, must mark the true Christian man or woman.

We stand for a movement the most powerful and far-reaching in religious history, and which is not to be measured by a counting of heads in any one spot. The kingdom of God cometh not with observation. We press the button here, but the electric flash goes everywhere. When considered from a purely denominational standpoint, it is just to say that the inconsistency of orthodox Christianity in absorbing and sheltering our people, through a convenient elasticity of dogma and conscience, has defrauded us of what by rights is our own, and given us the appearance of a small community, while, in reality, we are at large the most numerous on earth.

Our distinctive work is to awaken thought, and then we are content to leave the results with enlightened reason and conscience.

We are in the middle of the last decade of the nineteenth century. The opening of the twentieth will witness the close of theological disputation, when the ideal Christian will be a loving truth-seeker and man-server, and our energies will be thrown into the practical work of fulfilling the prayer of Jesus: "Thy kingdom come on earth, as it is in heaven."



An Ascent of Mt. Hood.

By Rev. Earl M. Wilbur.

Mr. Tiffany's delightful letters of travel in the "Christian Register" have proved that readers of religious papers are not displeased if the columns are not wholly devoted to strictly religious reading. At least this was Mr. Wendte's judgment when he suggested that the present writer describe for the readers of the Pacific Unitarian his intended trip to Mt. Hood. The trip was planned with a partly selfish purpose in view. The writer, who is something of an enthusiast on the subject of mountain climbing, desired to become on more familiar terms with the boys and young men of his parish; and he believed, and now believes more firmly than ever, that nothing else would serve this purpose so well, as to go off with them on a tramping trip to the mountains. It was this, and not as was unfairly hinted by some, the fact that he had a dislike of the company of young ladies, that caused him to exclude the latter from his program. Not quite enough of the true faith were found to make up a party of the right size, and accordingly the walls of Zion were enlarged so as to include, among others, two Episcopal clergymen of the Broad Church type, and a well-known educator of Methodist proclivities. The latter, being warned against the Unitarian cooking which he would be compelled to put up with, replied that if it did not disagree with him any worse than Unitarian theolo-

ogy did, he should get on very well. But the reader should not draw too hasty an inference as to the quality of the cooking, when we mention the simple fact that the Professor was heard to inquire for the medicine-chest on the evening of the very first day, and that he finally withdrew from the party during the fifth.

Mt. Hood stands in solitary beauty about sixty miles east of Portland; and the way thither lies over as good a wagon-road as it would be quite reasonable to expect—which is not saying very much. Two considerations moved us to make the journey *à la* Coxey: first, that it would materially reduce the expense of the trip; second, that the more we had walked, the better we should be able to climb. And the outcome of the trip amply approved the wisdom of our plan.

The reader will not be interested in details of our march—it furnished even to us far less of interest than of fatigue. The dusty roads, the burning sun, the grateful forests among whose trees our road wound about, the ice-cold mountain brooks in which we were glad to bathe our tired or even blistered feet, the occasional inspiring glimpses of our snow-capped destination, the many fellow-pilgrims on our road—these can easily be imagined. Our two freight wagons, and the saddle-horse and two bicycles which some of the party had brought, afforded conveyance in turn to those who became fatigued, and in this way, each of us riding a mile or two at a time, we covered about half of our distance the first day. Our camp was pitched in a fine grove, well fitted and often used for the purpose, and we were joined there an hour later by a party of genial Methodist friends, and sometime in the night by others. To the most of the boys the experience of camping out under the open sky, without the covering of even a tent, was a new one; and they fairly reveled in the novelty of it, first by playing tricks upon one another, and later by kindling bonfires, and talking and laughing nearly

all night long; so that between them on the one hand, and a horse on the other, which kept vigorously kicking the side of his stall every minute or two all night long, there was little sleep for any of us. It did not require much effort, therefore, for us to rise at three, as we had intended, and by five we were on the road again, taking advantage of the cool of the day.

What a day it was! There was little riding for any of us. The sun was hotter, the roads were dustier, the hills were steeper and stonier, the horses were tired, than yesterday. Alas for those horses! The weaker team, concerning which the wise had made dismal predictions at our start, gave out where it could least be spared, half way up the worst hill of the whole road, and miles from any habitation. May merciful heaven forgive what the laymen then said, and the ministers then wished they might say! A hasty consultation was held, and it was decided that but one thing could be done: we must push on, for this was no place to spend the night, and half our party had already gone ahead to Government Camp, from which the direct ascent of the mountain begins, and if we could not reach that ourselves, it was doubtful whether we could make the summit on the appointed day. So, after trying for two or three hours to push our wagon up the hill behind the unwilling or unable horses, those of us who had stayed by the wagons resorted to the easier expedient of transferring the load to our own shoulders and "packing" it three miles up hill to the camp.

We arrived long after dark, tired to the point of exhaustion, and too cross to speak civilly to anyone, having had no food since noon, and no sleep for eighteen hours, during which we had walked thirty miles, and performed what was for the most of us the hardest day's exertion of our lives. Our good team came up an hour later, bearing provisions, a tent and a few blankets, though half of the latter had been spilled off coming up the hill

through the woods. The poorer team came later, leaving the nearly empty wagon abandoned down in the woods, with one of the party on guard. In an hour we were able to arrange with some fellow-campers to furnish four horses to assist us; the wagon was found, every bundle was recovered, and at one in the morning this last load came into camp amid the joyful firing of guns. In half an hour we were all snugly rolled in our blankets, sleeping the sleep of the tired.

Our party of twenty-four was but one out of many bent on the same errand at the same time. Some of the devoted mountain climbers of Portland had formed the following plan, which we were doing our part to help carry out: Parties were to be formed all over Oregon and Washington; they were to gather at the foot of Mt. Hood on a given day; they were to make the ascent together; and, on the summit, the successful climbers were to form an organization of mountain goats, spread a banquet, make a big black smoke by day and a big red fire by night, and hold high jinks generally. So it caused us no great surprise, when we reached Government Camp, to find some two hundred or more already in camp, dozens of bonfires blazing, and the whole appearance that of an army bivouac. That night, however, we were all quite too tired to care for the picturesqueness of the scene; and when we were told how the snow reached a mile and a half below the timber line this year, and how we must carry by hand everything necessary to camp with, up to the timber line, whence the start was to be made on the day of the ascent, it seemed too much for our human nature to bear. We shook our heads gravely as we looked at the summit, seeming so steep and high in the full moonlight.

But, when you are sleeping out in the mountains, it is wonderful how far a little sleep goes. Our spirits returned with the morning. After a leisurely breakfast, we determined to move up the mountain with the crowd, but to economize our strength

against the morrow by pitching camp early, and no higher up than the edge of the snow. While we should thus have an hour's longer climb in the morning, we should get a longer rest and an earlier sleep to-night; and we thought the balance in our favor.

After pitching a camp of the plainest kind, by simply spreading our blankets on dry patches of ground between the snow-drifts, we issued rations for use on the ascent, and went to bed with the sun. In spite of swarms of hungry mosquitoes, we slept soundly, if not warmly, until two o'clock, when some of the smaller boys roused the camp with the startling information that they could see a heavy thunder storm raging below us; and what should we do if it came up to where we were? Under the circumstances, we cared for no more sleep. We prepared a hasty breakfast, blackened our faces to prevent sunburn, called the roll, to see that all were present (for it was not yet light), and commenced the toilsome climb. Our guide let us only creep along, for he had made the ascent before, and knew that the first principle in mountain climbing is, to take short and slow steps even from the first, and to rest every few minutes, before there is any symptom of weariness.

When we finally emerged from the timber, at about sunrise, the face of the mountain seemed to be fairly swarming with people. Fully two hundred had camped higher up than we, and were two hours in advance of us, and well scattered between us and the crater. It was plain that we should be in late at the finish, but we plodded steadily on. By seven o'clock we were ready for another breakfast, and sat down in the shelter of a huge rock to eat it. It was well that we had so good a shelter, for while we ate, dark clouds began to curl about the summit, to creep down toward the crater, and presently to discharge hard hailstones spitefully upon us. Our hearts sunk, for there seemed little use and much danger in trying to scale the summit in such a storm with its

piercing cold. So, too, thought those who had gone ahead of us, and nearly a hundred of them gave it up and came back. But with our shelter, the storm gave us no cause for haste, and, as the severity of the storm ended with our breakfast, we determined to push on, and see what so unpromising a day might bring forth. Our venture was a happy one. In half an hour the sun shone brightly out to cheer our hearts, revealing an ocean of clouds over the whole Willamette Valley, the broad plains of Eastern Oregon, and the heavily wooded Cascade Range between. We kept steadily on, more slowly now, since the slope was steeper, and reached the crater at half-past eleven.

Already we had met many of the earlier climbers, who had accomplished the ascent and were returning to camp. But we had plenty of time yet, and chose to economize our strength, as we had all along done, by slow climbing; so we took a long rest on the warm rocks of the crater, and some of the party even enjoyed a refreshing nap at the altitude of 10,000 feet.

At half-past twelve the word was "Forward!" and on we went, up the steep and sharp "Hogback," along the edge of the big crevasse until we could cross it by a snow-bridge, then straight and steeply toward the summit, which we reached at half past two. Out of our party of twenty-four, every one reached the summit (a third of the party, being ambitious and strong, had gone ahead of the rest from below the crater, and preceded us at the summit by an hour) — except one, a fine climber, but who was overcome with nausea from the strong fumes emitted by the crater. But he outdid us all four days later by making the entire ascent, and sleeping all night in a little dug-out which he and his companion had made in the snow on the very summit.

Both words and space would fail to describe the grandeur and extent of the panorama seen from the summit. Shasta on the south, and Baker on the north, were clearly visible; and the view extended

from the Blue Mountains on the east to the Pacific Ocean seen at sunset. Nine snow-peaks besides our own beautified the scene, while everywhere were scattered river, lake and mountain. Signal smokes and mirror flashes from a dozen different places testified that we were observed of many observers. And yet, so chilly was the wind on the summit (although it was above freezing point), and so wet were our feet, that we cared less for the view than for the warm fire and cup of coffee in camp. It was with difficulty that our party could be persuaded to keep together in the one small sheltered spot that the summit afforded, until a party of twenty-two should arrive from Cloud Cap Inn on the much steeper north side. When these had reached the summit, the organization of the *Mazamas* (the name given by early Spanish explorers to the mountain goat) was hastily effected; and then we all made haste as fast as possible for the warmer regions below.

It did not take your correspondent long to make the descent, for he had made a small toboggan of sheet-iron, which transported him and a companion from Crater Rock to the timber-line with equal safety and despatch. At camp a warm supper was waiting for the late comers, and after some feeble but vain attempts to remove the black from our faces, we crept early between our blankets, to sleep heavily until morning.

The next day we sought more comfortable camping grounds at Government Camp, where we rested all day, while in the evening we offered parties of our fellow-campers the hospitality of pop-corn and chocolate around our roaring camp-fire. But now that the mountain had been conquered, its vicinity had few attractions for us, and we moved down to a place where it was alleged that there was good fishing. The camp was in a lovely spot by a rushing mountain stream; and while some of us reveled in the mere restfulness of the place, our fishermen fol-

lowed their special inclinations. In one respect their expeditions were a success; for they had all the pleasure of wading hip-deep in icy mountain streams, and of casting flies therein, without the inconvenience of being compelled to come into disagreeable contact with many of the finny tribe. We had salmon for dinner—but they were canned.

We shall not easily forget the Sunday which followed. An early invitation came to us from a party of warm-hearted Methodist brethren, to attend a service which they had arranged for the forenoon. We gladly accepted. The different parts of the service were divided among the seven ministers present; and here, at a safe distance from the narrowing distinctions of the town, the heretic for once took equal part with the orthodox in paying a united worship to the Father of both. About fifty gathered about and listened with reverent attention in one of "God's first temples" to a plain and helpful sermon on Christian Service, preached by one of the Methodist brethren. "At even, when the sun was set," we gathered again in our own camp for a brief vesper service, at which your correspondent made a short address, while his brethren of other communions took other parts of the service. To some of us, at least, the day was most delightful, and no less full of the ministries of true religion, because organ and bell, robe and altar, were far away.

I must not weary your patience by telling how we journeyed on toward home; how, in the middle of the first night on which we had decided that tents were a useless encumbrance, the patter of rain-drops on our faces awoke us, and told us that our blankets were already wet through; how the next day we tramped through the soft mud until we were at a safe distance from any possible shelter, when a pouring rain took unfair advantage of our defenseless condition and drenched us to the very skin; how that night we found a kindly hay mow, softer than any bed, and woke

late the following morning, dry and cheerful again for the home stretch; and how we reached home at last, so dusty and blackened and blistered, and generally disreputable, that our best friends would hardly own us.

If you wish to hear anything of this, and of the many other things not written here, just corner any one of our party, and ask him how he enjoyed his trip to Mt. Hood, and he will be willing to talk of it longer than you will be glad to hear. But if you do not succeed in finding one of those happy individuals, pray accept my sincere assurance that no outing can bring you so rich returns of novel experiences, unexpected pleasures and physical recreation, and all at so slight an expense (our eleven days cost us only \$8.00 apiece), as a tramp trip to Mt. Hood.



Worship.

By Rev. Leslie W. Sprague.

A great many churches, especially of the liberal fellowship, are talking about the need of enriching the service of public worship. Never before did new service books so abound as at present. The most interesting topic at ministers' meetings is "How can we secure the interest of the people in the song and worship service?" And it cannot be said too often that a deeper note must be struck before the answer will be given. Public worship cannot be enriched until there is a richer private worshipfulness. Not prayer books, but souls, must come into our churches; not rituals, but realities; not forms, but fervor; not style, but stamina!

There is great demand for a richer service. Public worship should answer our needs, soothe sorrows, elevate purposes, quicken conscience and awake weak wills. But to gain this end men must bring their poor selves with sorrows and burdens and disappointments, not only to the church, but to that which the church represents; that in the thought and spirit of religion, as well as in

the associations of a church, they may find peace and consolation.

It is not enough to go to church. That is only the first step in the pathway of religion. Go to God, also, whose house the church is. Get into the holy of holies, which is the *purpose* of the church. The printing press will not make men more prayerful; religion will. Let us set to work to put the spirit of religion into men's hearts, and their hands will find a prayer book to hold.

A congregation that has come together for earnest religious purposes, not for social ends and entertainment, will not long seek crutches for its lame worship to walk upon. And a little more determination to awake souls, and thereby save them, on the part of the preacher; and a good deal more determination to make the church satisfy the longings of the heart on the part of the laity, will soon enrich the worship of a church until none shall need to look for "richer" services. The church prayer is the prayer of a hundred striving souls breaking forth in common words. Will words make prayer?



News

Notes of a Southern Trip.

I fully appreciate Mr. Chadwick's description of Santa Barbara—"A great amphitheatre of lovely hills and noble mountains sloping down to the pretty city, and the curving shore, with the great islands off the shore lifting their lofty buttresses and crags, from out a mist of softest gray." I, too, found the hills lovely, and the mountains, with their ever changing lights and shadows, grand, and a fitting background to our beautiful church. I was in time to hear Mr. Horner, of Sacramento, before the church was closed. Mr. and Mrs. Horner and Mr. and Mrs. Weaver are occupying, temporarily, Mr. Thacher's former cottage here. Mr. Weaver told me that he anticipated much pleasure and happiness in his new Unitarian field, Santa Maria.

Unity Church is being thoroughly renovated, prior to its occupation in September, by Mr. Dinsmore of Haywards. Mr. Knight greeted me most cordially, and spoke encouragingly of the prospects of the church.

My own church failing me, I joined the choir of the Episcopal Church, where I received much spiritual uplift, from the fine playing of Mr. Gerard Barton, the organist. An Episcopal lady asked me if I knew Mr. A. W. Jackson, saying he was one of the finest and most talented men who had ever lived in Santa Barbara.

I was glad to see the "Register" on file in the Free Library, and did not fail to take advantage of its being there

Mr. Dutton has found another home in San Diego, if a home is in the hearts of a people, for I hear enthusiastic praises on every side. I was disappointed at not hearing him, but the church is closed, and Mr. Dutton away with relatives for a summer's rest. Mr. Simpson tells me that part of the church debt has been paid, and that they are looking forward hopefully to better times. The many friends of Judge M. A. Luce will regret to hear of the dangerous illness of his only son. Miss Beatrice Harraden, of "Ships That Pass in the Night" fame, is making a lengthy stay in this county, and expects later to visit San Francisco. I read the book here, and, although finding some talent and much feeling, think it lacks originality, and fail to see why it has been so extravagantly praised.

M. J. S.

Practical Progress.

The Alameda Union for Practical Progress is doing a good work, and its membership is constantly increasing. This Union is one of many which have formed all over the United States for the purpose of studying and discussing the many social evils of the day, and endeavoring to help onward all reform movements which seem to aim at *practical progress*. The line of work thus far followed has been chiefly that suggested by the Na-

tional Union, whose headquarters are in Boston and whose advisory board contains such names as the Rev. Geo. C. Lorimer, D.D., and Rev. M. J. Savage of Boston, Hon. Chas. J. Bonaparte of Baltimore, Hamlin Garland of New York, Rev. Marion D. Shutter, D.D., of Minneapolis, and others of equal note. The subjects treated since the Alameda Union was formed have been "Intemperance," "Child Labor," "Public Parks and Playgrounds" and "Prison Reform." The latter subject was admirably handled at the last meeting, August 27th, the speakers being the Rev. Geo. R. Dodson, Dr. Kellogg-Lane and Mr. J. W. Farrington.

The Union will not confine itself exclusively to the work mapped out by the parent society. It has already proved its usefulness by giving twenty-five poor children of San Francisco a week's outing in the country, and its plans for the future are such as should justify its name, a Union for *Practical Progress*.

F. L. W.

The Unitarian Exhibit Once More.

Every week since the Exhibit closed has demonstrated its value to our cause, and the testimonies to its usefulness are very pleasant to receive. The following one, however, is doubly welcome, because it at the same time extends practical help in bearing the burdens of the enterprise, which ought not to be borne by the Superintendent alone. The letter is from a prominent lady member and officer of the First Universalist Church in Pasadena, of which Rev. Miss Florence Kollock is pastor. It looks beyond sectarian lines and manifests an enlightened interest in the spread of liberal principles and ideas. May it have many imitators! There is still a deficit of \$221 to be met.

REV. C. W. WENDT—

Dear Sir:—In looking over the last number of the Pacific Unitarian I have been much interested and pleased by the work done by the Unitarian Exhibit at the Midwinter Fair. It was a grand opportunity for sowing the good seed, and the wisdom of the undertaking is shown in the large number of visitors to the reading-room, and in the great quantity of Unitarian literature taken away.

This fact is one of the most hopeful signs of the new awakening in religious thought, and to every earnest believer in the larger and richer faith must more than justify the outlay.

Noticing a deficiency in the fund for the purpose, and realizing the importance and value of the work done, I enclose herewith a check for fifty dollars.

Yours very truly,


Selected

A Strong Utterance.

Dr. Fay is a champion whose vigor is unabated. Anything like unfair play arouses an indignation that is backed with blows that tell. He feels that our gentle, saintly representative at Santa Ana has been rudely treated and practically boycotted by the orthodox clergy of that town, and in a two-column article in the local paper he gives them his unreserved sentiments as to their course. In twenty-two counts he brings home their uncharitable, uncalled-for position, and defends Unitarianism with glowing words. After many apt historical allusions, he cites personal testimony, including the following:

The most popular minister of any denomination who ever occupied a pulpit on this coast, and who, according to Gen. Scott, saved California to the Union was Starr King, a Unitarian. To his memory, San Francisco, without distinction of creeds, has recently erected a fine monument.

The minister whose words have been translated into more languages than those of any other of this country, and at whose death every church bell in Boston, including those of the Roman Catholics, rang its requiem, was Dr. Channing, the great American Unitarian.

The man who, by the reverent and thoughtful, is regarded as beyond all comparison the prophet of the century, whose utterances more than those of any other man living or dead are ennobling the thought of the world, is Ralph Waldo Emerson, a Unitarian.

The man to whom has been given by far the finest testimonial ever presented to a human being, viz: An illuminated address, signed by six hundred of the savants of the world—philosophers, scientists, statesmen, bishops and authors—testifying to his solitary grandeur as a scholar, a thinker and a man, is Dr. James Martineau, a Unitarian.

After citing further illustrious examples

and quoting the testimony of unprejudiced opponents he adds:

I do not mean to say that the Kingdom of God belongs to the Unitarians. I am simply hinting that they are doing their share of the world's work, and that a type of religious thought that has strongly attracted and loyally held such men and women as have been identified with our church, cannot easily be snuffed out, and that great human interests would only be injured if it were. The great Kossuth once said: "Unitarianism is the only faith that is sure of the future."

But, dear brethren, I can only sample the voluminous facts which show that the tide is setting against you. The fabled attempt to sweep back the ocean is suggestive. You may embarrass us in Santa Ana, but nothing good would be gained by it; and if you knew us better you would not wish to do it.

He concludes with a challenge to discuss in the columns of the "Standard" three topics: Is Evolution reconcilable with the doctrine of the fall and the vicarious atonement? Is the doctrine of the Trinity reconcilable with Scripture or the laws of thought? Is the doctrine of an endless hell reconcilable with God's infinite wisdom and goodness?

Unitarianism and the Future.

The following is the concluding portion of the remarkable Essex Hall Address of Mrs. Humphry Ward, as reported by the "London Inquirer":

What of the future? *A priori*, it looks as if the tendency of the age is on the side of such a movement. The general consensus of opinion as to the necessity of a more rational interpretation of the Bible, and the process of rebuilding the theory of Christian history and doctrine, unsettle *opinion* in many ways; but there is a growing love for the Christ whom we know, "as Athanasius could never know him," and a desire for religious fellowship with a more or less settled order of Christian worship. Should not Unitarianism profit abundantly by such conditions? Is it doing so? In America there is scope for great growth, though Uni-

tarians have no longer the intellectual monopoly which they once possessed there. "In England the case is different." The prestige and power of the national church, and the effects of long-continued legal disabilities, have rendered the struggle here more severe. Thus "the social conditions of England during the present century have been against Unitarians; the conditions of European thought have been, and are, for them." Under these conditions there is some discouragement at the slow "growth and expansion, which, though real and marked, are not proportional to the growth of population."

Tentatively and diffidently the Lecturer ventured to range the disadvantages of modern Unitarianism in the following order: "(1) The predominance of certain Puritan elements in the temper and public expression of Unitarianism, which have already served their purpose, and are now in the way. (2) The tendency that Unitarians show to stand, in certain respects, outside the main channels of the national life. (3) The indecision of much Unitarian thought and feeling." In enlarging upon these points the Lecturer especially insisted that at Oxford the Puritan ways and traditions were out of place, however justified elsewhere.

Can anyone suppose who has any broad acquaintance with the churches and worship of Christendom that the Puritan method is the really permanent and lasting method in religion? Is it not essentially the method of a time of protest, often indispensable, but never the really normal, the really human method? The complexity of the human creature, the love that the race has shown throughout its history for *pageantry*, whether in a good or bad sense, point the way. Let the new faith then seize upon ritual, upon music and art, upon the method, in fact, of the majority and the common folk; for its days in the wilderness are done, and it is entering upon its ministry. And if it would be like its Master, let it speak — and especially at a place like Oxford, where, on a soil of romance, it comes for the first time

to offer itself to the young—in colored parabolic stimulating ways, using the natural sensuous impulse for its own purposes, appealing, without fear for itself, to those sources of delight—color, music, ordered speech and magnificent action—which are "in widest commonalty spread." To-day its austerity lies in its *message*; and to that message of a purely spiritual faith, divorced from all the aids of tangible sign and wonder, human hearts that need it have to be won. No form of Christianity has attempted it before. What some of us ask—for our own sake and our children's is that the new faith should throw away nothing that can help it in the struggle, that, like poetry, its handmaid, it should go to its task,

Radiant, adorn'd outside; a hidden ground
Of thought and of austerity within.

But you will say to me: All this is perfectly familiar to Unitarian thought. We already have a certain number of fine churches, we have our liturgies and musical services. Clearly there is a movement in that direction; but a very hesitating and ineffective one, harassed constantly by doubt of itself and by protest from the older ways of thinking. The friendly spectator can only entreat the emerging instinct to trust itself, can only appeal to the young especially, in the free churches, to spend time, love, craft and money in the attempt to make *beautiful* what they believe; to insist upon working it out into tangible symbolic form, so that it may win the hearts of men, as the art of Angelico still wins them from the walls of San Marco. I remember some years ago dreaming in the Cathedral of Pisa of what the younger faith might in time produce of "fair seeming show," to hold the same working place within it as these marvelous churches of the past have done within Catholicism. The Church of Pisa has always been to me one of the most eloquent of all because of the great figure of the Messianic Christ, the Christ in judgment, which, from its high seat in the golden apse, looks down with extraordinary majesty upon the church beneath, giving meaning and voice to the

whole. The fault of many Italian churches is the frittering away of impression; but here, both in the church and in the seated figure, there is a grand unity of message, never to be mistaken. Catholicism at its greatest and best, and Catholicism only, speaks from the awful figure holding the orb, and from the church sculptured or painted with the miracle and legend which have sprung from that Messianic conception, as flower from the seed. But let the new Christianity now stealing into men's hearts but rise to the height of its own mission, and it too will find its art. It will replace that frowning figure in the apse by the form of the teacher whose words and death are wrought into the life of Europe; it will surround him by the Apostles of his word—not necessarily the twelve!—it will cover the walls of the church with the parables and sayings about which Catholicism in art cares so little, while in the side chapels it will still paint with love and tenderness the apologues and fairy-tales of the primitive faith, its miraculous births, healings and resurrections. And when it has done this, or something like it, in the midst of our English life, the new faith will have taken the next great step in its pilgrimage. For art means simplification; it is, as Amiel said, the word of the enigma; it is the sign of a clear mind, of a mind, that is, which has found its true speech and knows what it wants to say.

Under the heads of Isolation and Indecision the Lecturer pleaded for a more sympathetic education of young people in a knowledge of the great religious movements of the Christian Church at large, for a clearer determination of thought, and for a closer discipleship to Christ. Her last word emphasized the need of Christian fellowship.

The High Churchman is abundantly right when he asserts the power and value of the religious habit. The one irreparable loss for the Christian, of whatever way of thinking, is the loss of Christian fellowship. If he knew his own interests he would cling to it through many a difficulty that now disheartens him. In times of inevitable isola-

tion he would bear with many a service and preacher that would otherwise mean little to him, for the sake of still realizing, however imperfectly, his membership of the common household. Still more, if he desires to strengthen in himself the spiritual life, will he walk and work with those who are in truth his comrades—he will be eager to find them, to bear them witness, to work at the same problems. A very small suppression of idleness, of caprice, of timidity, in a certain number of men and women at the present moment would indefinitely strengthen the new Christian society; it would put themselves in the way of salvation; and it would transform and revivify that small and struggling vanguard of a larger host which to-day calls itself by the honorable Unitarian name.



An English Ally.

One of the religious signs of the times is "The Liverpool (England) Pulpit," edited jointly by the Dean of Ely, representing the Church of England; Rev. R. A. Armstrong, Unitarian, and Rev. C. F. Akad, Baptist. Its motto is chosen from the writings of a Unitarian saint, Florence Nightingale, "The Kingdom of Heaven is within, but we must also make it without."

The first article is on the infamy of our American Lynch Law methods in the South. It shows that in a group of States, in most if not all of which murder, rape, arson and burglary are capital crimes, only three white men have been executed for crimes against colored citizens in a quarter of a century. During the same time more than 20,000 colored people have been killed in those States by white men; that thousands of colored women have been outraged, and that instead of growing less these mob murders are increasing in number and barbarity. The leader in a recent mob which burnt a negro alive in the presence of thousands is a leading member of a church and an active worker in the Sunday-school.

Rev. Dr. Morehouse, for fourteen years

past Field Secretary of the American Baptist Home Mission Society, a man of standing and character, himself of Southern origin, says:

The frequent lynching of negroes, for a nameless crime, tends to create the impression that they are pre-eminently prone to this, and conspicuously guilty in this respect. The crime, indeed, is awful. But, is it any the less adhorrent when committed by a white man than a negro? Is there abhorrence of the crime *per se*, or mainly when a negro is the offender and a white person the victim? Is a white offender ever lynched? Are there no white offenders, with victims of the other race? On these questions the sleuth hounds after guilty negroes are silent. *I most firmly believe that, if lynch law were equally and impartially meted out, more white criminals of this class than negroes would be put to death.* This is not said by way of apology for the negro criminal—God forbid—but to show that the negro is not a sinner above all others in this respect. These outrageous inequalities in the administration of justice have a demoralizing effect, not only on the negroes but on the whites themselves, who become color blind in such matters.

Such revelations ought to make us hang our heads in shame and ask ourselves whether a new crusade for human rights and Christian morals is not needed as much in the South to day as it was in the days of Channing and Garrison and Phillips.

A noble sermon by Rev. C. F. Akad in memory of Mrs. Richard Le Galienne, wife of the noted writer on ethics and literature, is followed by a discourse by Rev. R. A. Armstrong on "The Temple of God;" and still another by Rev. T. H. Growth, which was preached in a Congregational pulpit and awakens astonishment by its breadth and freedom. We quote from its concluding passages:

Elementary methods of Church life and work suited to one age become weak and beggarly, worthless and hindrances when the new age comes with fresh forces. Of all the subtle devices for the hindrance of the Gospel, none has been more fatally successful than that mistaken loyalty which clings to traditional forms as sacred things, and cannot see that it is only worshipping what has come to be the fetters and the dungeons

which confine and cramp the Truth. Now there are two ways of considering the new products of the treasury. We may be suspicious of them, reluctant to receive them, grudgingly tolerate them at first, even though we are driven to admit their value at last. We do it to our own cost. We rob others of their enjoyment by our example of timidity; we dishearten those faithful souls whom God instructed unto that Kingdom wherein He evermore makes all things new. It was the attitude of the scribes and lawyers in Christ's time. Let a thing be new and it was enough to condemn it.

But there is a more excellent way. It knows the danger of rash and unconsidered innovation, and so it proves and tests all things; but it knows that the wealth of the divine treasury must be constantly overflowing in fresh, more lovely and more fitting forms of blessing, so it expects and welcomes these. * * * * * Surely we can recognize how God has been teaching new lessons to us during the last fifty years; a happier, more tender conception of Himself, a nearer approach of Christ to our common humanity, more reasonable and helpful views about the Bible, about the Spirit ever present through all the ages, about the work and worship we may render to him. Let us not be guilty of the ingratitude of refusing to recognize this because some of these ideas startle us by their unfamiliar aspect, and some have superseded a teaching which led up to them, but which, having served its generation, fell on sleep. The real question is not "is this thing old or new," but "is it true, living, helpful?" Then God will distribute it to us in its right proportion of undying and essential Fact, and of fluctuating and fitting Form."

Thus grow thought and knowledge and freedom in all the Churches, and we may look forward with hope and joy to the incoming of the kingdom of truth. C. W. W.



The surest device for making the mind a coward and a slave is a wide-spread and closely cemented church, the powers of which are concentrated in the hands of a "sacred order," and which has succeeded in arrogating to its rites or ministers a sway over the future world, over the soul's everlasting weal. The inevitably degrading influence of such a church is demonstrative proof against its divine origin.—*Dr. Channing.*

The Sunday-school.

Pilgrim Sunday-school.

The forty-first anniversary of Pilgrim Sunday-school was celebrated on Sunday morning, August 12th. The day was pleasant, the church was tastefully decorated with flowers, and when the school marched in, following the historic banner borne by a bright boy from the infant class, the scene was one of beauty. The exercises were simple, consisting of singing and responsive exercises by the children, Bible reading and prayer by Dr. Stebbins and brief addresses by Rev. Roderick Stebbins and Dr. Stebbins. Little Mary Pasmore, of the infant class, contributed much to the interest of the occasion by a delightfully played violin solo. At the conclusion of the exercises, each member of the school received, on passing out, a knot of flowers as a souvenir of the event.

It causes a little complication when the editor of the paper is requested to print his report as Superintendent of the Sunday-school, but as the request was urgent and this is the last he will make, his editorial rigor will be relaxed.

The following extract from the report may not be of general interest, but will, perhaps, afford some help and encouragement to those engaged in Sunday-school work, and recall happy memories to many who have been connected with the school:

The Secretary reports our enrolled number at 263, including 23 teachers and seven officers. Our highest monthly average attendance has been 201, and the average for the year about 163. An unusually large number of rainy Sundays in the winter was depressing on our average, and the school has not filled up since vacation as rapidly as we would like. A little earnest work is called for in bringing back those who have strayed away and in bringing in new scholars, especially in the boys' classes.

We have enjoyed a series of lessons on the Old Testament stories and heroes, prepared by the Unitarian Sunday-school Society of Boston. They have presented the topics in a rational and appreciative manner, managing to connect them with the life of to-day and the never-changing principles that un-

derlie character and conduct. For the coming year we are to be provided with a series on the New Testament, similarly treated. Before the class lesson, a brief general lesson on the subject of the day, or some special portion of it, has been given by Mr. Horace Davis. These short talks are always listened to with an attention that is creditable to the scholars and must be gratifying to him. Generally, during the closing exercises, I have added a few words suggested by the lesson, hoping to fix its teaching in the mind.

We have tried to be helpful to others in various ways both for the sake of the good we may do and for its educational value. We contributed copies of the Carol and lesson papers to a new Sunday-school at Los Gatos. We also supplied a school for Indians in Potter Valley with singing books—a small gift, but much appreciated. When the Alameda Sunday school occupied its new home, we hung upon the wall a handsome photograph, to express our friendliness and interest. We have helped the Church by taking a \$50 pew, which we can feel is the special home of any of our members not otherwise provided for. In this, our example has been followed by the two church societies, each of which has taken a \$100 pew. Being successful in a lecture venture, we contributed \$50 to the Pacific Unitarian Conference on account of the quota of our church. Individual classes have done various kindly acts, providing poor families with Christmas dinners, assisting in the Boys' Club and other efforts of like nature.

* * * * *

You remember our last birthday, pleasantly marked by the presence of several of the founders of the school, and fittingly divided into four decades, whose history was touched upon by those who had taken part in them. There seemed a striking coincidence that, for just half the forty years, I should have been your Superintendent. To-day, the coincidence is that I have served for twenty-one years and that my days of freedom are at hand. * * *

Last year you will remember that I gave notice of my resignation, to take effect to-day, or sooner if desired. I have been allowed to fill out my complete term and reach my full majority. It seems fitting that I should say something in review of my connection with this school.

My first glimpse of it was on a Sunday in the fall of 1861, when I visited it in passing through the city. It was on Stockton street

then, and it was in the early days of the civil war. Starr King I saw and heard on that day for the first and only time. Coming from a country town, where, though a loyal young Unitarian, I had attended a small Methodist or a smaller Presbyterian Sunday-school, I was much impressed with the church-full of children, and both church and Sunday-school seemed something very great and beyond me.

In July, 1864, four months after Starr King had passed from earth, I came to the city to live. That wonderful preacher, Dr. Bellows, was holding the pulpit till the man could be found to attempt what seemed impossible. I joined the school as a pupil the first Sunday after arrival, entering the class of Mr. J. W. Willard, now of Cleveland, Ohio. Mr. S. L. Cutter, Jr., was Superintendent, Mr. J. C. A. Hill Assistant Superintendent. Mrs. F. A. Webb, still a teacher in the school, was then, as now, constant in attendance. Mr. Davis, I think, was East at the time; I remember his address to the school when he returned. I was later a member of Mr. Lloyd Baldwin's Bible class, and continued in it till, I think, 1867, when I took a class of boys. I remember them as very bright and rather active, and recall many moments of discouragement, when I wondered if I were doing them any good, and if it were worth while to try. In 1869 Mr. Cutter resigned as Superintendent and Mr. Hill succeeded him. I became Assistant Superintendent—my especial recommendation, I suppose, being an inability to say "No" when some one proposed it. In May, 1873, Mr. Hill removed to New Hampshire, and the same reason placed the school in my charge.

To return for a moment to those days of 1864, when a timid young man would hang around in the hall at a church social, looking at the buzzing crowd within and wondering if he would ever be in the midst. The school was large and vigorous. Rev. Charles W. Wendte, now of Oakland, then a clerk in the Bank of California, was librarian of the school, and at the first Christmas Festival I attended in 1864, was floor manager of the dance. I well recall that first festival and the important aid I rendered, though concealed from view, in holding on an angel's wings during a tableaux. Those were the good old days when money seemed very plenty. Platt's Hall or Union Hall would be crowded on an admission of one dollar, and we would spend \$100 for evergreen dec-

orations, \$25 for a Christmas tree, and never think of paying a doorkeeper less than \$10. I must contend, though, that the boys were not so well behaved as now. I have seen a Christmas tree stripped to bare poles in a very few minutes. Times are much changed in many respects. Picnics were much in favor, we sometimes took 1000 people to Fairfax or Belmont and made money enough from the sale of lemonade to pay the school expenses for a year. When I joined the school, many of its male teachers and officers belonged to one military company, the State Guard, Captain Dawes, Lieutenant Cutter, Lieutenant Hand, Orderly Sergeant Wendte and privates Davis, Gummer, Church and others. We drilled frequently, and at the assassination of President Lincoln were under arms all night in the basement of Platt's Hall.

I am glad that all my memories of this school and those connected with it are pleasant ones; that peace and good will have always prevailed; that there are no quarrels to regret, and that my friendship for those I have known here is unbroken. I am glad to cherish the memory of such persons as Mrs. Rankin, Miss Bryant and Mr. Baldwin among those who have passed from earth, and Mr. Davis, Mr. Hill, Mr. Crocker, and many of the later members who are still with us. It is worth while to line the walls of your memory with beautiful and helpful pictures, and some of the most cherished of those I own are associated with this school. I find it hard not to dwell on the scenes and incidents of these happy days that flock to my mind as pleasant memories.

During these thirty years I have never been absent from the school, excepting when ill or out of the city, and as I have scarcely been ill and never but once absent from the city for more than a few days, I think it quite safe to say that in thirty years I have not been absent thirty times. The years have been happy ones, and their memory will always add beauty and joy to my life. I look upon my connection with this school as a great privilege. I have served it lovingly and gladly. I have not done for it what I ought to have done nor what I have meant to do. I leave it with desires unfulfilled, with purposes unaccomplished, but I thank God that I have been allowed to be for these years one of this band of men and women who have tried, however unsuccessfully, to touch to nobler issues the young lives that have been committed to us, and whatever I

may have accomplished, or failed to accomplish, I am grateful for what I have myself received.

I cannot express the sense of obligation I feel to those whose faithfulness has encouraged me and whose friendship has sustained me. I have been touched again and again by the kindness always shown me and the appreciation and recognition far beyond my deserts. However long I may live I shall always cherish these days and these friends. I shall never feel satisfied with what I have done, but I shall always be glad for what I have tried to do.

It has been a great pleasure to see the growth and development of the children of our school. It is a pleasure to me to-day to look into the faces of fourteen out of twenty-two teachers in the school and recall the time when they were little pupils—most of them passing from infant class to Bible class, and graduating therefrom to give to others what they have received. In addition to these graduate teachers, I rejoice in the support of the Secretary, Assistant Secretary, the Librarians and our faithful and efficient pianiste—all former pupils. When I think of the hundreds of children who have been my friends in the twenty-five years I have spent as Superintendent and Assistant Superintendent. I am impressed with what a delight it has been. I know I am happier and I ought to be better for having known you.

And now, children, let me say a word especially to you. I want to urge you to stand by the Sunday-school—not for its sake but your own. Not this school especially, but any school—the best one you know of. That, when you are in San Francisco, I hope will always be this school. But go to Sunday-school as a habit, go early and always, when not absolutely prevented, and go in such a spirit that you may get all the good you can out of it. Try to learn what there is to learn, and beyond and above that resolve to be true to the best there is in your hearts.

And let me implore you not to stop with the Sunday-school. Go to church. Go as soon as you can. Whenever you are old enough to be helped, to carry away what you hear, and find it too much to go to both Sunday-school and church, give up the Sunday-school and go to church. Form the habit of church-going while you are young. Habits of some kind get fixed then, and you cannot afford not to form that. You need it as a help in life, and if you do not have it you will regret it, or if you do not regret it you

will be so much the worse for not regretting it.

A year ago I said as strongly as I knew how that no business man could do justice to such a position as Superintendent of a Sunday-school. It is too important a duty to be discharged lightly, or to receive only the scraps of time that a busy man has left from his daily toil. I urged that every large school should have an assistant to its minister, who should among other things have charge of the Sunday-school. I rejoice with all my heart that this church is to have such a helper, and especially do I rejoice that the man who is to uphold the hands of our beloved minister, and who is to stand in my place, is one whom I so thoroughly respect, admire and love. I look forward with bright and joyful anticipation to the coming of William Greenleaf Eliot, Jr., and I confidently expect renewed life and increased power in both church and school. You may be assured that whatever I can do to help him and help you I shall gladly do.

And now, children, friends, with a profound sense of gratitude, with humility in the thought of how much I have failed to do, that it seems to me now I ought to have done, with fond hopes for the future of dear old Pilgrim Sunday-school, I would say, as Superintendent, "Good-by," as your loving friend, "God bless you!"



Notes from the Field

[Contributions for this department are always acceptable. We wish to make it a comprehensive report of the true condition of our churches, and a means of friendly intercourse that ought to be helpful to all. Kindly see that the communications reach us by the 25th of each month.]

Our churches, North and South, have been taking a vacation from active service during the past month, for which reason our items of church news are rather scanty. Around San Francisco Bay, the climate is so cool at this time that the church year begins earlier, and our societies are in full activity.

ALAMEDA. — Although there is nothing special doing just now in a social direction, there is yet plenty of quiet interest and any amount of enthusiasm when the occasion requires.

The ladies of Unity Circle recently voted

to assess themselves a dollar each for two months, in order to complete the payment on the new carpets. The ladies were unanimous in thinking this to be an easier way of raising the money than by getting up an entertainment, with its inevitable wear and tear upon the nerves of all concerned.

That our church here has a future before it is a fact daily borne in upon us. Mr. Dodson's sermons are exciting an ever-increasing interest.

LOS ANGELES.—Rev. E. B. Payne has been visiting Los Angeles for the purpose of organizing a branch Altruria Society.

OAKLAND.—The Church is gradually getting to work again in all its branches. The Sunday-school especially, under Rev. Mrs. E. T. Wilkes' guidance, is displaying much life and promise. Several young men have volunteered to teach classes. Mr. Gould's Beginnings has been adopted for the general course. Its success will depend upon the faithfulness with which the teachers attend the teachers' meetings, which are held every Saturday evening in the parlors, and are very interesting. The Chorus Choir of 30 is giving really fine music on Sunday. Under Prof. D. P. Hughes, their three years' drill has transformed them into an excellent body of singers. The ladies gave a "Corn Supper" on the 24th inst., which was a social success. Everything served was prepared of corn, and the decorations were also corn in some form.

The Mothers' meetings continue to be of much interest.

Rev. C. W. Wendte has preached two sermons on the present issues before the Unitarian denomination, taking strong grounds for the retention of the Unitarian name and a loyal acknowledgement of the Christian fellowship. It need not be said that his congregation was quite unanimously and heartily with him in these positions. Last Sunday Mr. Wendte preached on "The Keys of St. Peter; a Protestant View of the Claims of the Papacy." This sermon, which was a courteous and scholarly review of the question, in marked contrast to recent utterances

inspired by the A. P. A., is to be published.

Madame Wendte is visiting at Newport, R. I., where, together with Mrs. Julia Ward Howe, an honored friend and a former summer parishioner of Mr. Wendte, she was recently given a reception by the ladies of the Channing Memorial Church. The occasion was a most delightful one.

The Starr King Fraternity is arranging its courses of study for the ensuing year. Pres. D. S. Jordan of Stanford University, will give six lectures on "Evolution and Life in the Church" in September and October. Classes in Literature, Social Economics, Art, Languages, etc., will be provided for.

PASADENA.—A lady who has made her home in this charming town, writes us concerning the Universalist Church and its pastors such pleasant words that we cannot forbear transcribing them for these columns:

"I find the platform of this Church so broad in its spirit, so fraternal, and its pastors—both Dr. Conger and Miss Kollock—so much more intent upon building up the liberal faith than in working for denominational ends, that I have come, although a Unitarian, to the conclusion that no other liberal church is needed in Pasadena. The new impetus given to our society by Miss Kollock's coming among us is wonderful; there is inspiration in working with her and helping to realize her ideal. Her earnestness, her broad and tender sympathies, and, above all her magnetic personality, are touching many lonely, sorrowful lives, while her impressive presentation of rational religion satisfies the yearnings of an ever-increasing number of those who are dissatisfied with the old creeds."

POMONA.—We regret very much to hear that, owing to the serious illness of Rev. Florence Pierce, the esteemed wife and helper of Rev. U. G. B. Pierce, the latter has been unable to continue his pulpit engagements for the past few Sundays. We only express the sentiments of a large number of friends and sympathizers when we utter the hope that a favorable change will ere long ensue in the condition of this worthy lady.

SAN BERNARDINO.—Rev. H. Digby Johnston has arrived from the East and, with his wife, is at present sojourning in Los Angeles. It has been thought best not to undertake services until September 15th. In the meantime, Mr. Johnston is helping our missionaries in that region, having preached one Sunday for Mr. Webster in Los Angeles.

SAN DIEGO.—The summer vacation is over. Sunday, August 5th, the Church and Sunday-school re-opened with a sermon by Rev. J. F. Dutton on "The Beliefs of Unitarians." This will be followed by a course of sermons on "The Rising Religion." At the close of the service, a class was formed, under the leadership of the minister, for the study of Evolution and its relation to Religion.

SAN FRANCISCO.—First Church.—Church matters move steadily on as though no epoch were approaching. Dr. Stebbins has preached two excellent sermons during the month. The Sunday-school anniversary, reported elsewhere, filled one Sunday and on the last Sunday of the month Rev. Roderick Stebbins of Milton filled his father's place, to the great satisfaction of his hearers. Were it not that he has promised an abstract of the sermon for early publication we would attempt a report.

Preparations are being made for the ordination and installation of Rev. William Greenleaf Eliot, Jr., on September 9th. A social gathering, to mark Dr. Stebbins' thirtieth anniversary and to welcome Mr. and Mrs. Eliot, will soon be given.

The Society for Christian Work held its first meeting on the 27th, and found much enjoyment in the reports in verse of how each member had earned or otherwise procured a special gift of one dollar which each member gave to pay the rental of a society pew in the church.

The Channing Auxiliary will soon burst into renewed activity and unfold the plans its leaders have formed for the fall and winter campaign.

Rev. Wm. G. Eliot, Jr., was unanimously

elected Superintendent of the Sunday-school on August 19th.

SAN FRANCISCO—Second Church.—Since Mr. and Mrs. Sprague's return from the East, after a two-months' absence, the Second Unitarian Society has started work again, with renewed vigor and the usual enthusiasm.

Mr. Sprague, always abreast of the times, or better still, a little in advance, brings with him fresh topics and new plans, which, with his well-known enterprise, he is not slow in giving to the society.

It was not found necessary to close the church during the summer. The pulpit was ably filled by Mr. Wendte, Mrs. Wilkes, Mr. Haskell, Mr. Dodson and others. The Sunday-school also kept up its work.

The different branches of the society have met, and are already planning work for the season.

The Sunday-school is well attended. The old faces are seen again as the members get back from their summer outing. Much interest is shown in the lessons—series of "Noble Lives"—which have again been taken up, with pleasure and profit, by both teacher and children.

The Woman's Auxiliary, a very important factor, has had a successful dime social, and is discussing plans for fall work.

The Van Ness Fraternity, organized for young people, has taken up serious study in the form of a conversation class. It meets Sundays at 6:30 P.M., under the direction of Mr. Sprague.

The Unity Club is well attended, and, with a good program for the season, has promise of interesting and profitable work.

Altogether, there is the same steady and growing interest manifested all through the society, which augurs well for its prosperity during another year.

SAN JOSE.—An important parish meeting was held on Monday evening, August 20th, at which Rev. Wm. M. Jones, late pastor of a large and flourishing Universalist Society in Columbus, Ohio, who for some months past has been supplying the San Jose pulpit,

was called with practical unanimity to become pastor of the society. Mr. Jones has applied for entrance into the Unitarian ministerial ranks. His surrender of his Eastern pulpit and transfer of denominational relations has been occasioned solely by his increasing breadth of theological opinion and unwillingness to submit to sectarian limitations. He comes to California with a fine record of twenty or more years in the liberal ministry, and with the warm endorsement, as to character and aims, of men like Revs. Dr. E. L. Conger and Washington Gladden, the President and professors of the Ohio State University and others. He is a man of earnest and devout spirit, and cannot fail, we think, to build up our cause in this difficult and important field of labor.

SANTA MARIA.—The Superintendent visited this last addition to the Unitarian Societies on this coast on the 8th and 9th of August. On the evening of the 8th, quite a little company had gathered in the hospitable home of Mr. Blochman, for the purpose of more fully organizing the movement. Mr. Wendte took the chair, and the by-laws were read and amended, a Board of Trustees was elected for the coming year, plans and methods were discussed and the enterprise successfully launched. The previous Sunday, Rev. G. T. Weaver, their pastor, had preached in the morning on "Unitarianism, its History and Principles," and in the evening on the "Unity of God and the Unity of Man." About forty names were appended to the constitution of the society, representing as many families. It appeared in the general conference, which followed the business meeting, that not one of the persons present at the gathering was a Unitarian in religious antecedents. There were present former Catholics, Israelites, Hicksite-Quakers, Campbellites, Christians, Methodists, Baptists, Universalists, Spiritualists, Theosophists, and representatives of several other sects, but no Unitarians. There was one Unitarian, a recent comer, in the town, who had attended services once or twice, a former member of Mr. Sunderland's Bible-class in Ann Arbor.

Yet all adopted very gladly and harmoniously the Unitarian name, and enrolled themselves in our fellowship. It had been suggested that they adopt the name "People's Church," but it was argued that to do this would give them no definite standing in the religious world, would not identify them with any of the divisions of Christendom, and would require constant explanation. This view of the matter prevailed.

On Thursday evening Mr. Wendte gave his lecture on Thomas Starr King in California, to an audience of 100 people.

The new movement starts off happily and well, and bids fair to be a success. Many of the best people in town belong to it and are enthusiastic for their new leader. Thursday was spent by the Superintendent in San Luis Obispo.

WAITSBURG, WASH.—At this pretty town, surrounded by farms of yellowing wheat, on Sunday, August 12th, Anna, eldest daughter of Duncan G. Ingraham, was married to Mr. Emmett Evans, of Walla-walla. Mr. Ingraham will be remembered by many Californians as at one time ministering to our congregation at Santa Cruz, and elsewhere. His health compelled him to give up active pulpit work. He and his family are highly esteemed at Waitsburg, where he is postmaster, and where his home has been for the last five years a center of the Liberal Christian Gospel. A number of leading citizens are led by Mr. Ingraham in a "Unity Circle," and there is a deep though quiet interest in advanced religious thought.

Rev. Dr. Eliot officiated at the marriage above named, and also preached twice in the church of the Christians, offered for that purpose. In the morning his theme was a general one, but in the evening, under the title "The Church of the Future," an opportunity was given for a full presentation of the Unitarian faith. There are the neighboring towns of Waitsburg, Walla-walla, Pendleton and Dayton, with perhaps others, which might be worked up into a fine "Methodist Unitarian circuit," by an earnest and faithful minister, in the near future.

Books

Factors in Organic Evolution. Syllabus of a course of elementary lectures delivered in Leland Stanford Jr. University by David Starr Jordan. (L. S. Jr. University Press). This is a handsomely printed and bound volume of 150 pp., containing the syllabi of fifty-eight lectures on Evolution, delivered by President Jordan chiefly, but with the aid of Professors McFarland, Jenkins, Ross, Warner, Comstock, and others of the faculty. Among the topics treated are the unrolling of the universe, evolution as a working hypothesis, heredity, the meaning of sex, the cell theory, the inheritance of acquired characters, origins of the eye and ear, the struggle for existence, natural selection and ethics, law of self-activity, law of altruism, evolution of plants, spontaneous generation, evolution in social institutions, present battle grounds of evolution, the way out of pessimism, philosophy and science, religion and science, evolution and the Bible, evolution of the idea of God, of the family, etc.

This partial enumeration will give some conception of the full application of the evolution philosophy to all departments of nature and society which distinguishes Stanford University above all others in this country. All the great universities now make evolution the basis of their scientific, and sociological teaching. But Stanford is the only one, thus far, openly and fully to commit itself to the modern view of the world order.

C. W. W.

An Historical Sketch of the Unitarian Movement, by Joseph Henry Allen, D.D. (The Christian Literature Co., N. Y.) No one is better fitted, by temperament, learning and experience, to write such a history than Dr. Allen, and the book fulfills all that his most ardent admirers could expect. Of the ten chapters, five are devoted to the dawn of the movement in Europe and two to the history of Unitarianism in England. The three concluding chapters, which are especially interesting, treat of the "Beginnings in New England," the "Period of Controversy and Expansion" and the "New Unitarianism."

Battles.

Nay, not for place, but for the right
To make this fair world fairer still—
Or lowly lily of a night,
Or sun-topped tower of a hill,
Or high or low, or near or far,
Or dull or keen, or bright or dim,
Or blade of grass, or brightest star—
All, all are but the same to Him.

O pity of the strife for place!
O pity of the strife for power!
How scarred, how marred a mountain's face!
How fair the fair face of a flower!
The blade of grass beneath your feet
The bravest sword—aye, braver far
To do and die in mute defeat
Than bravest conqueror of war!

When I am dead say this, but this:
"He grasped at no man's blade or shield,
Or banner bore, but helmetless,
Alone, unknown, he held the field.
He held the field, with saber drawn,
Where God had set him in the fight!
He held the field, fought on and on!
And so fell, fighting for the Right."
—Joaquin Miller in *Frank Leslie's Monthly*.



Recreation

Long ago a conundrum answer was published in these columns, but no returns have been received of the question itself. The answer was: "One freezes the match and the other matches the frieze." There really was no counterpart conundrum, but persistent effort has resulted in its discovery: "What is the difference between a mitten and a paper-hanger? One freezes the match, the other matches the frieze."

The inspiring cry of the students of Johns Hopkins University who seek still higher education is, "Hullaballoo, Kanuck, Kanuck! Hullaballoo, Kanuck, Kanuck! Hoorah! Hoorah! J. H. U." Ambition that would soar beyond this is uncalled for.

Professor Garner, student of the monkey language, says that missionaries and Christianity are bad for the natives of Africa, but he does not give the name of the monkey who told him so.—*Chicago Times*.

Teacher—"Why was Lot's wife turned into a pillar of salt?"

Boy—"For looking back."

Teacher—"Yes, but why did she look back?"

Boy—"I—I guess some other women passed her."

Teacher—"Yes, children, when the war broke out all the able-bodied men who could leave their families enlisted in the army. Now, can any of you tell me what motives took them to the front?"

Bright Boy (triumphantly) — "Locomotives."

A Little Girl's Composition on Boys:—"Boys are men that have not got as big as their papas, and girls are women that will be young ladies by and by. Men was made before women. When God looked at Adam he said to himself, 'Well, I think I can do better if I try again,' and then he made Eve. God liked Eve so much better than Adam that there have been more women than men ever since. Boys are a trouble. They wear out every thing but soap. If I had my way half of the boys in the world would be girls, and the rest would be dolls. My papa is so nice that I think he must have been a little girl when he was a little boy."

Teacher—"Let me write the songs of a nation, I care not who makes the laws.' Do you understand that?"

Bright Boy—"Yes'm. Lots of Congressmen died poor, but the composer of 'After the Ball' made a hundred thous——"

Teacher—"Next."

Bill Nye says a good many flat things, but now and then he emits an old-time spark. Speaking of unwritten rules of whist, he says: "The game may be greatly enhanced by the hesitation of a player when a new suit is introduced, and his bright, crisp and original remark, that he'll be hanged if he remembers whether the ace of that has been played or not. This will show every one that an all-wise Providence, seeing that you would not know what to do with an intellect if you had it, saw fit to give yours to a cow."

CHURCH DIRECTORY.

At the suggestion of a correspondent, we publish a directory of the Unitarian ministers on the Pacific Coast so far as known. We would esteem it a favor if the pastors whose addresses are not given, would supply us with the data to make the list complete.

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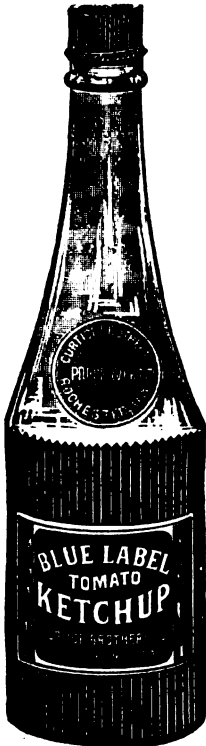
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God our Father; man our brother

Vol. 3

San Francisco, November, 1894

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Editor

Chas. A. Murdock

Editorial Contributors

All the ministers of the Conference

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Then to side with Truth is noble when we share
her wretched crust,
Ere her cause bring fame and profit, and 't is
prosperous to be just;
Then it is the brave man chooses, while the
coward stands aside,
Doubting in his abject spirit, till his Lord is
crucified.

The Present Crisis.

Editorial

*"The Conference of Unitarian and other Christian Churches * * * accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man."*

What happens is sometimes better than we dare even to hope. The proposed amendments to the Constitution of the National Unitarian Conference drew forth such animated discussion, and revealed such difference of sentiment, that every probability pointed to a warm controversy and either an unsatisfactory compromise or a victory for one wing that would leave the other maimed and fluttering. But the result shows that when reasonable people have a good spirit they can agree if they want to. The manner of this happy conclusion is something to be proud of. There was no betrayal of conviction and no acceptance of *anything* for the sake of peace, but a sensible, kindly effort to reach an agreement that should be inclusive and not exclusive. It is gratifying to a layman and a printer to learn from a generous admission by a prominent clergyman that another layman and printer, Mr. George H. Ellis, of Boston, was largely instrumental in the gratifying result. Wisdom, tact, good-nature and persistence are mentioned as the contributing virtues. Given these, almost anything is possible. In reading the fine report in the "Register," it is evident that much is also due to Rev. F. L. Hosmer and Rev. W. C. Gannett and others, who receded from the position that was their personal choice and voted for what was measurably satisfactory, that they might be at one with their brethren.

It is surely subject for congratulation and rejoicing that five hundred and seventy-eight delegates voted unanimously and with enthusiasm for a declaration, the gist of which introduces this article. No wonder that there

was cheering and hand-shaking and tears of gladness. Indeed, "it was a glorious victory."

At sunset the glow that flushes the western sky is short-lived and soon fades to quiet gray. Our denominational heavens, aglow with the good feeling and rejoicing that followed the Saratoga settlement were destined to brief brilliancy. On the following Sunday, at his home in Concord, at the age of seventy-one, Grindall Reynolds passed from earth, and a tinge of sadness and a sense of loss tempered the joy, and mourning followed gladness. A native of New Hampshire, he grew up in Boston, and, as a young man, went into business. He soon felt called to the ministry, and graduated from the Cambridge Divinity School in 1847. His first parish was Jamaica Plains. At this time he formed a friendship with our Dr. Stebbins, who was there teaching school,—a friendship uninterrupted for more than forty years. In 1858 he was called to the historic church at Concord, and for nearly a quarter of a century conducted a successful pastorate. In 1852 he resigned, to become Secretary of the American Unitarian Association, which position he has since filled with great acceptance and to the signal advantage of our cause. In the prosecution of his duties he traveled widely, and endeared himself to many people. His visit to California is still fresh in our minds, and his memory will always be helpful.

Dr. Reynolds was a man of large nature, wise, strong and patient, combining business sagacity and energy with spiritual-mindedness and catholicity—a rare combination. He was always fair-minded and generous, and seemed to rise above all prejudices. He was a powerful preacher, an earnest, sincere man, who spoke with vigor and directness. With his solidity of character he united a charming geniality, a fine illustration of which was his address at the last May meeting dinner. His official course has been of that high character that makes anything less worthy very hard to bear. The high standard he has set will sustain his successor, and his service will not end with his death.

In a late number of the "Outlook" there appeared an interview with Mr. Benjamin Kidd, in which he made some discerning comparisons between the conditions of England and the United States as regards the possibilities of social and political reform. He said that the great measures of reform that had been carried in England were due to a very sensitive public conscience, a high degree of enlightened public opinion. He admitted that as to constitution we had the advantage, but that in the minor matters of administration, especially in municipal affairs, England surpassed us. We had built from the top downwards, England from the bottom toward the top. Americans were so absorbed in money-getting, that the time which ought to be given to public affairs was not so employed. The administration of our laws and the government of our towns and cities were neglected by those who ought to attend to these affairs. Personal devotion and self-sacrifice are required in seeing that public officers do their duty, and not until some of the energy now devoted to making money was directed toward good government could we expect any substantial improvement. America's greatest need to-day was an "*organized public conscience.*"

This is well put, and is too true to admit of argument. No one can doubt that we need that very thing. The question to be answered is: How can we get it? It is obvious that back of the organization there must be conscience to organize. Individual conscience is first of all to be stimulated and strengthened. This is the main problem, for if there is enough conscience in the breasts of the individuals in any given community, it will of itself seek organization and become effective. If the home, the school, the church do not foster conscience, they are missing their purpose.

But a *public* conscience, a conscience directed to public interests, and alive to the welfare of the community, is in some degree distinct from the monitor that regulates our daily life. It is akin to a lofty patriotism, and is unselfish and self-sacrificing. It carries forward to the community the stand-

ards of right that control the life of an honorable man, and not only resents corruption and mismanagement, but acts with vigor and determination to prevent it. It is the lack of such a spirit that makes our cities a prey to professional politicians and organized plunderers. There are instances sufficiently encouraging of what a man with a conscience can do in public life. George William Curtis, James Russell Lowell, William Lloyd Garrison are names that stir us with pride and ought to spur us to service.

There even seems hope of New York city, when we think of what one reviled minister has accomplished. And what Dr. Parkhurst has done in New York, a young Presbyterian clergyman is doing in Chicago. In a few weeks he has routed an army of gamblers that have been invincible for twenty years.

In San Francisco there is a fine field for an organized public conscience, and public opinion is ripe for its support. There are many indications that any man, or body of men, who would take up the work of reform, with no other end than to accomplish it, and with determination to succeed, would be aided by the public press and warmly backed by the community.

We are far too apt to confine our exertion for the public good to indignant complaint at what public officials do, or do not do. Few citizens of character are willing to render public service for its own sake. It is a well-known fact that at every election in this city an effort is made to induce well-known men of ability and integrity to become candidates for the office of Supervisor, a most responsible and important position,—but very few will do so, and the consequence is, the city is not well governed.

Until men of character with higher motives than personal advantage can be elected to office, the duty of public-spirited citizens is to organize for public protection. San Francisco to-day needs a Good Government Club, or a Defense Association, or some form of organization that will watch all public officials and prosecute offenders with unrelenting vigor. Let us install a public con-

science that will demand honesty and economy in public affairs, and public sentiment will soon raise the whole standard of official life, and save us from the degradation of being robbed.



Notes

The "Christian Register" had a fine opportunity to justify its name in reporting the great gathering at Saratoga. There was a good deal there to *register*, and it did it nobly. Two enlarged numbers were largely devoted to the work, and any Unitarian who read the report must have been thrilled with delight and gratitude. We entertained a purpose of selecting the best things said, but it proved hopeless. All our pages for six months would not hold them, and it is not our purpose to make our revered contemporary unnecessary. We are a small auxiliary engine of insufficient horse-power for the general work of the denominational machinery, and must not be expected to do it.

In the "Register's" reports of the addresses the briefest one was by a woman, Miss Marion Murdock, on "Our Principles." Thus is woman refuting the stale charge of "much speaking." Blessed be brevity!

An interesting feature of the Saratoga Conference, was the appearance of a Catholic priest, who made a stirring address on "The Catholic Church in its Relation to the Temperance Movement," and the reading of a paper by Hon. W. C. Robinson, also a Catholic, on "The Mutual Relations of the Catholic and Protestant Churches." W. P. Fowler read a paper on "Co-operation between Catholics and Protestants in Charitable Work," and Samuel J. Barrows on "Co-operation in Education." All were admirable, and it is to be hoped such interchange and intercourse may continue and increase. Father Conaty also addressed a meeting of the Unitarian Temperance Association, and a dramatic touch was added when Rev. William C. Gannett joined hands with the priest and took the pledge.

The Missionary meeting at Saratoga was under the charge of Rev. George Batchelor. The speakers were Rev. Chas. W. Wendte, Rev. George W. Stone, Rev. C. G. Ames, and Rev. John Cuckson. The speeches were bright and enthusiastic. Mr. Stone proposed a per capita assessment on all the Unitarians in the land, to make up \$150,000 for the association's needs next year. Mr. Ames quoted the Englishman's definition of Unitarianism, "One God, no devil, and twenty shillings to the pound," and closed his address with a strong appeal for self-sacrifice and helpfulness.

Rev. S. Calthrop, in his address on true conservatism, gave an interesting description of the great event of the day before. "One mighty chorus of ayes sounded out what we all believe together; and, when the noes were required, there was silence in the Unitarian heaven for the space of half a minute, and then such a cheering and waving of handkerchiefs arose as we had never seen before, and then the doxology was thundered out by a thousand pairs of lungs. Those voices proclaimed that we had been led by the noes long enough."

The "Closing Words" of Rev. M. J. Savage were strong and wise. He summed up the great end achieved at the Conference as "coming to a common consciousness of our central thoughts and hope and life." "We have come not to a pitiful compromise after a controversy, but to unanimity." If he could have reported it in every paper in the land, he would have headed it "Lincoln's Religion at Last." Lincoln used to say that if ever the time came when he could find a church built on the two commandments of love to God and love to man, he would like to join it. He concluded his address by saying: "We have now not a creed, but a watchword. We have an expression of our purpose; and our ministers can go out into their missionary fields and tell people what Unitarianism is, what it stands for, and what it proposes to accomplish,—nothing less than to build up the kingdom of God, which is

The concluding words of Rev. W. C. Gannett's article in "Unity" on the late National Conference are so fine in spirit that we quote them here: "So, if not quite so heartily, perhaps, as some, yet right heartily and thankfully, we Western men who have known the Conference by the 'back-door,' if at all, should join, I think, in the great 'Praise God!' that followed the word declared at Saratoga. Now may the beautiful word become the beautiful deed and hasten to be used for reconciliations East and West! And then—then to forget ourselves in work together for the world!"

The Gilroy "Advocate" of October 6th gives an enthusiastic account of three lectures in that town by Rev. Leslie W. Sprague on three successive evenings before crowded audiences. The subjects were "Character," "Essential and Non-Essential Religion" and "The Reasons for Virtue." A pleasant feature of the last lecture was the spirit of accommodation displayed between our genial brother of the Second San Francisco Church and Bishop George Montgomery, Catholic, who lectured on the same evening. Mr. Sprague began half an hour earlier, and Bishop Montgomery delayed his lecture half an hour, to give those who wished to hear both the opportunity to do so. Gilroy must be hospitable soil for lectures if her citizens furnish four good audiences on three successive evenings.

The paper from which the above is gathered recalls an amusing circumstance. Some years ago, while waiting my turn to see a physician, I was driven to read the London "Lancet," the only literature in sight. It proved more interesting than expected, as I opened to an account, credited to the San Francisco "Call," of a man who little by little had increased doses of strychnine until he could take an incredible quantity without ill effects. I do not remember the quantity, but it was sufficient to kill an ordinary man *several times*. The grave medical journal copied the incredulous story, adding that it was given on the authority of "Mr. Gilroy,

The Channing Auxiliary has an established reputation for enterprise, especially in the line of publications of a high order. This reputation will be extended by the calendar for 1895, the most unique and completely artistic it has yet offered. The subject is "Dutch Tiles," and the artist, Mrs. Albertine Randall Wheelan, who has done so much clever work, has never been happier than in this. The months are all suffused with the spirit of Holland, and combine grace, humor and beauty in a delightful manner. From the jolly Dutchman, who salutes us on January, to the happy Santa Claus, who closes the year, all is deliciously Dutch. It would seem that windmills, and calm water, and boats, and Hollanders, fair and bold, would grow monotonous, but there is no hint of it. The sketches are in blue and white, and will ornament any room. Advance orders are so large that a second edition is already called for. In addition to this new publication, the ladies have revised the popular Wayside Inn Calendar of 1892, which they will sell at a reduced rate.

The "Altrurian" (Nos. 1 and 2) finds its way to our table. It is full of a fine spirit of unselfishness and buoyant hope. The colony at Santa Rosa has been established, and once more the effort will be made to establish a brotherhood community. It merits the wishes of all good people who hope for better things. The doubts that arise should not abate our good-will or our sincere sympathy.

So great an interest has been expressed in the lectures on "Art," by Prof. Joseph Le Conte and Prof. Geo. H. Howison, lately delivered before the Channing Auxiliary, that, by the courtesy of the lecturers, they will be published and sold by the Society.

The editor of the "Outlook" was lately compelled to condense a report furnished by Edward Everett Hale, and sent him a word of explanation, to which he promptly responded: "What I know is that an editor is omnipotent, and ought to be, and that no body but a fool complains at what he does."

Dr. Stebbins entertained his brother ministers at lunch a week or so ago, and gathered eleven around his table. It is not so many years ago when he would have been obliged to flock all alone by himself, if he had indulged in the flocking instinct, but now he has co-workers in good numbers—both men and women—and a happy, earnest family they form.

Mr. Payne denies the report that he would give up his church and devote all his time to the Altrurian colony. He says that Altruria, in its spirit and intent, aims only to realize the social gospel which he has always preached. It is simply the Golden Rule in action—the saving and serving of one another. His leadership of the movement he considers temporary, though he expects to stand by it loyally, and aid it as he may be able. He sees no insuperable difficulty in carrying out his church work and still helping Altruria in its emergencies. The two things are in harmony, and one supplements the other.

Several Eastern churches have lately made a fine application of Edward Everett Hale's "ten times one" plan, modifying it to ten times ten. Rev. F. B. Mott, of Dorchester, joined nine of his church members in a special contribution of \$10 each to the American Unitarian Association. Others caught the spirit, and the disease is spreading hopefully.

"The First Church in Plymouth" issues an attractive little book, as an appeal for the proposed Memorial Church. The building of the historic society was destroyed by fire, November 22, 1892, and in rebuilding it it is the purpose of the building committee to erect a church not for the Plymouth parish alone, but as an expression of love and gratitude of the descendants of the Pilgrims everywhere, and as a memorial of the spirit of religious liberty which this noble company exemplified. One half the amount has been already raised; \$30,000 more is required. Contributions of any amount may be sent to Wm. S. Kyle, Plymouth, Mass.

The cause of independent religious thought has met a loss in the death of Professor David Swing, of Chicago. A strong man, of broad sympathy, a great teacher and preacher, he has stood alone for a quarter of a century, a protest against the Presbyterian denomination, since such a man could not with a good conscience remain within it. His following was personal, and his congregation may not find a successor, but his influence will be widespread and enduring.

Mr. Philander Shaw, of Newport, R. I., who lately died, made generous provision in his will for the Unitarian denomination in general, as well as the Newport church. Among other bequests he gave \$10,000 to the American Unitarian Association, the income to be expended in sending the "Christian Register" wherever it will be most efficient in disseminating the doctrines of Christian Unitarianism. To the Newport church he gave \$25,000 for general purposes, \$1000 for the Sunday-school library, \$500 for music, and \$2000 to the poor. The church, the American Unitarian Association and the Redwood Library are his residuary legatees in equal proportions.

Rev. M. J. Savage preached a sermon commemorative of Dr. Holmes on the Sunday following his death, taking as his text the strikingly appropriate text, "Let us now praise famous men. The Lord hath wrought great glory by them, leaders of the people by their counsels; such as found out music and recited verses in writing. Their bodies are buried in peace, and their names liveth forevermore."

The "Christian Register" of October 18th devotes three pages to the utterances of Dr. Holmes bearing upon his religion, which go to show that he "was not only poet, essayist, novelist, scientist, but also one of the prophets of our times." The noble Festival Address of 1892 is printed in full, and a *fac simile* is given of the hymn for the twenty-fifth anniversary of the Young Men's Christian Union in 1893, the last poem he read in public.

The Boston Unitarian Club held the first meeting of the season on October 18th, Rev. Prof. J. Estlin Carpenter being the guest of honor. Addresses were also made by Rev. George Bachelor, Rev. John Cuckson, Rev. S. M. Crothers, Rev. M. J. Savage and Rev. Edward Everett Hale. Resolutions of gratitude and affection for the memory of Rev. Grindall Reynolds, D. D., were adopted by a rising vote.

The students of Princeton lately held a mass meeting to discuss the custom of hazing. After thoroughly considering the matter it was put to vote, and the thousand students, without one dissenting voice, determined "to abolish it utterly and forever."

Edwin Booth's letters in the October number of the "Century" reveal a side of his character quite unknown by the world previously. A strong religious faith and uncommonly deep spiritual experiences are clearly shown. In a letter to Adam Badeau he says: "Believe in one great truth, Ad.—God is. And as sure as you and I are flesh and bones and blood, so are we also spirits eternal. I believe it beyond a doubt. * * * God is wise and just and good in this, as in all things. I tell you, Ad., it is not well to forget God in our prosperity." And in writing to Mrs. Crary, on the death of her husband, referring to the love of God that had sustained him at the death of his wife (her niece), he says: "Oh that I could give you the full companionship of that love as I have felt it since Mary's death, the peace that has filled my soul, and the strength that has flowed steadily into it since that terrible day! Could I give you this, you would rejoice for her as I do, although my heart aches for you while I write. * * * Oh, I feel such an intense love for God when sorrow touches me that I could almost wish my heart would always ache. I feel near to Him. I realize His love so thoroughly, so intensely, at such times." There are few passages in literature showing so lofty a spiritual experience. Here was a man with a great nature, and a depth of feeling given to few men of any age or profession.

Contributed

For the Pacific Unitarian.

Ecce Homo.

Dedicated to G. R. D.

Not by the fatal cross alone
I trace the gentle Nazarene,
Though well I note its shadow thrown
Along the years that intervene.

Though oft, unbidden, to mine eyes
Golgotha and Gethsemane,—
Dread phantoms of the Past,—arise;
Symbols of death and agony.

Not such the scenes my human soul
For consolation loves to scan;
Their sadness governs not the whole
Great lesson of the Son of Man.

These but the last majestic chords
With which that grand Te Deum ceased;
More peaceful notes the theme affords,
Nor may I deem their value least.

For not in sadness nor in dole
His simple life of beauty sped;
The cheerful radiance of his soul
His loving presence hallowed.

To him sweet nature whispered low
Beside the waves of Galilee;
And in the field where lilies grow
Her reverent disciple he.

There's life in every word he taught
And hopeful strength in every plea;
Yea, that we might have life he wrought,
And have it more abundantly.

They lose his nature's sweetest part
And half its power to sustain,
Who miss the sunshine of his heart
And ponder only on its pain.

—Frederic L. Wheeler.

Oliver Wendell Holmes.

By the Rev. Horatio Stebbins, D.D.

"Call it not vain :—they do not err,
Who say, that when a Poet dies,
Mute Nature mourns her worshiper,
And celebrates his obsequies :—"

It is honorable to human nature that when a distinguished or interesting figure passes from the stage, the common heart is attracted, as if drawn by the power of some far-off, hidden world. There is something in us that responds to what was in him in larger meas-

ure, and attests that we are of kindred blood to the poets, prophets and kings of mankind. Like knows like, and "We live by admiration, hope and love." The objects which we admire, love, hope for, determine our character, make us what we are. Thus the poet holds the key that unlocks all the silent recesses of our being, awakes the slumbering truth within us, and by his inspired insight sets before us in truest light, the noblest and the best. He unveils some new truth, before unseen, or so quickens and vivifies old and neglected truths, that he makes them live anew—or he sets forth in beautiful, attractive form, that which all see in the common homespun of daily life. There are two qualities in the poet: the prophetic and the artistic. The one reveals truth, the other gives form and beauty to truth already seen. These are united in different degrees in different minds.

Dr. Holmes has been a familiar figure in American society for more than fifty years. It is difficult to say anything about him that has not been already said, and said perhaps many times in different ways. All one can say is what he himself thinks and feels, simply giving utterance to one's own opinions, as different strings throb to different touch.

A striking aspect of Dr. Holmes' constitution as a man was the union of qualities that are rarely combined, and which have no essential and elementary relation or dependence. He had wit as if he had no sense, and sense as if he had no wit: humor like Cervantes and gravity like Washington: careful observation of common things, and keen insight into human nature: the scientific mind that explores the world of nature, and the poetic and literary mind that lives in the world of man. This rare combination, which we call versatility, leads one to ask, what would he have been if he had had no more wit than Milton, or no more humor than Coleridge, or no more poetic sense than Darwin? But as he was, he was a most interesting, fascinating personality. If he did not make us tremble by the thunderings of his poem, he made us happy by the cheerful

beams of intellectual and moral light that streamed from his glad mind and lovely heart. Some will think that his poetic genius touched its highest point of energy in "The Chambered Nautilus," while others will feel that in his later poems he surpasses his earlier self. Be this as it may, the high-water mark of his mind will never be discovered by the receding tide. The poet who has touched with power the highest notes can never lose his place through the fluctuations of mood or impulse.

But Dr. Holmes was not a poet merely, and his reputation will not be the reputation of a poet. He was man of science, literature and society. His prose, without philosophic phrase, revealed the secrets of human nature, and the fountain springs of human action. He was a Darwinian before Darwin, as Job was; and "Elsie Venner" was the key-note of the most enlightened humanities of our age. There are two names, of men very differently constituted, who from their silent chambers of thought, have sent forth beams of coming day. Samuel Gridley Howe, who unlocked the three-barred prison-doors of Laura Bridgeman's soul, and Oliver Wendell Holmes, who in "Elsie Venner" revealed the terrors and glories of heredity, and set the limitations of human responsibility as a solitary rock in an ocean of necessity. Two men, more unlike could not be named:—but beauty has many forms, from the violet to the oak.

Dr. Holmes' historic sense and conception of the patient, never-hasting, never-resting God, were well expressed when asked by a fond and anxious mother, "When does the education of a child begin?" he replied, "Three hundred years before he is born!" And when asked by a curious inquirer after heresy what was his creed, he answered, "The first two words in the Pater Noster"—Our Father.



"Who his human heart has laid
To Nature's bosom nearer?
Who sweetened toil like him, or paid
To love a tribute dearer?"

The Cross.

By the Rev. W. E. Copeland.

A very excellent book, called "The Book of Golden Precepts," and given to all in the Orient who would walk in the Perfect Way, contains the following sentences: "Step out of the sunlight into the shade to make more room for others. The tears that water the parched soil of pain and sorrow bring forth the blossoms and fruits of retribution. 'Tis from the bud of Renunciation of Self that springeth the sweet fruit of Liberation."

We need in this self-seeking age to have these and similar words again and yet again repeated; for they refer to the way of renunciation by which alone can one enter the kingdom of heaven. Very many short cuts have been surveyed, but they land the traveler nowhere. Bunyan was right when he described Christian's journey; the way Buddha calls it is "straight and narrow," and it is a way in which one must travel day in and day out, year in and year out, life in and life out.

Renunciation liberates from the illusions in which most of us live, when we suppose that the sensual, the worldly, or even the intellectual life, is the real life. Well do the Orientals call it *maya*, or illusion. The thorn road is the one in which we must walk if we would come to the Palace Beautiful. The Orientals declare that when a man has reached Nirvana, that final blessedness, release from pain and from life, in matter enclosed in "coats of skin," that if he be a true man and have well learned his lesson, he will pass over the threshold of the Great Renunciation, giving up Nirvana that he may save the world. When one is ready to receive the reward and be invested with the wedding garment of unspeakable bliss, all is given up that haply some may be brought home to the Father's House, which explains what Paul meant when he speaks of Jesus as having "emptied himself of the Glory which he had with the Father before the world was."

The lesson of the cross has been badly learned; it is a lesson that belongs to each

one of us, teaching what we ought to do. It is not so much a symbol of what Jesus did for us as what we are to do for others. You and I must crucify ourselves. Not only is the cross the symbol of Christianity, but of all religions of the world, and it always teaches the same lesson, self-renunciation, a lesson which we must all learn and practice.



Liberal Thought—What the World Owes to It.

By the Rev. Geo. T. Weaver.

There have ever been two great classes in the world of thought, the conservative and the progressive, or liberal. It is characteristic of the former class to restrain thought, to fear investigation, and to be anxious to let well enough alone. The latter class has always been projecting its thought into the future with a prophet's eye, and has never been willing to allow "well enough" to continue so long as it saw a better than "well enough" to strive after.

Naturally the progressive party has always been in the minority, for before advanced thought has had time to become commonplace and popular, progressive thought was pushing on in search of new and higher truth. It has always been the persecuted, because the disturbing element in the world of ideas; new truth, though peaceful in its aim, is a disturbing element. Jesus was the Prince of Peace, and yet his coming aroused the spirit of the sword.

Though a little and a persecuted flock, it has ever been the Father's good pleasure to to give it the kingdom. "Mighty is truth, and it must prevail."

The writer of the story of the "Temptation and Fall," made a fatal blunder. He represents God as the conservative party, and Satan as the progressive. All subsequent history reverses the order. God and liberal thought are committed to each other. Though forbidden to investigate, or even to touch, the tree of knowledge, man's thirst for knowledge, though it led him into disobedi-

ence, has given to the world this marvelous nineteenth century. This was a victory over unsophisticated innocence, a step upward into larger experience.

The Hebrew prophets were the progressives of their day, calling their people away from idolatry and dead forms that had lost their sacredness, because their usefulness, to the inner spiritual life; from tyranny to freedom; from the letter that stagnates to the spirit that giveth life. The voice of Hebrew prophets culminated in the Prophet of Nazereth.

Jesus was the most liberal of thinkers. His thoughts rule the world to-day, and fully satisfy the most progressive. To his thought the world is indebted for Christianity, and Christian civilization.

Luther called the world from the deadening heresies of the dark ages to the simple truths of the Master, and projected the renaissance of Protestantism and modern times.

Unitarianism is the last effort to divest truth of all narrowness and superstition, and elevate it to the plane of reason and science. Slowly but surely it is accomplishing its mission. Untrammelled by formulated creed, it ever adjusts itself to every new revelation, and works on and ever without cessation or successor.

Besides giving to the world the highest and best types of religion, liberal thought has raised the standard of the world's morality and humanity; given it art, science and literature; inspired enterprise and commerce, and everywhere broken the shackles of slavery. It is the champion of freedom, moral reform, industry and manhood.

Conservatism has retarded the world's progress; given it the dark ages; established the inquisition; lighted the fires of martyrdom; and drenched the world in human gore by the so-called religious wars it has instituted. Its spirit to-day is the spirit of the past. Its manifest spirit has varied from necessity, forced to conform to the civilization of the times.

News

The Saratoga Conference.

Rev. C. W. Wendte favors us with some impressions from his recent attendance on the fifteenth session of the National Unitarian Conference at Saratoga, N. Y.:

It was thirteen years since I had been able to attend a session of our National Conference. Its meetings are held at a most inconvenient season for our California ministers. By September 25th all our coast churches are in the full tide of their activities, or ought to be, and to leave them unshepherded at such a time is a serious matter. But duty as well as inclination summoned me to Saratoga this year, and it will always be a matter of self-gratulation that I was permitted to participate in what was in so many ways a notable and history-making assembly.

Our arrival was not altogether auspicious. The Democratic State Convention was to be held at the same time and place, and we encountered long and crowded trains, noisy demonstrations, and interminable delays at every station.

At the Grand Union Hotel, reserved for our Unitarian hosts, we found a goodly company of our co-workers. What greeting, handshaking and expressions of mutual goodwill! The social part of the Conference is perhaps its most enjoyable feature. It was a great pleasure to meet old-time acquaintances and fellow-workers from all parts of our common country; to clasp hands with former parishioners, and be introduced to brave youths and beauteous maidens whom we had known and baptized, and trained as children in the Sunday-school. The prominent figures in the crowded corridors were promptly recognized. There was Senator G. F. Hoar, and Dorman B. Eaton, of Civil Service fame, and E. W. Clarke, banker and philanthropist of Philadelphia, and Wm. B. Weeden, the manufacturer and writer on financial questions; Rev. Francis Tiffany, brilliant and lovable as ever, and just returned from his journey around the

world; Minot J. Savage twirling his enormous mustache, the symbol perhaps of that aggressive zeal for liberal ideas which makes him the most influential, and certainly the most widely-read preacher in the Unitarian fellowship. There was Geo. E. Bachelor, wiry, wise and dead-in earnest for our cause, Edw. Everett Hale, who as one of the last survivors of the old guard represents the noblest traditions of our body, and wherever he goes is the center of an admiring and affectionate company; the two poet preachers, Wm. C. Gannett and F. L. Hosmer, *par nobile fratrum*, the champions of advanced thought and the most minutely conscientious expression; President Geo. S. Hale of the American Unitarian Association, whose legal lore has not frozen his kindly sympathies; Rev. H. N. Brown, one of the finest minds in our denomination and a most devoted worker in its behalf; Rev. Chas. G. Ames, incisive and brilliant and witty as ever; Geo. H. Ellis, the publisher of some of our best literature, and the best representative himself of our Unitarian laymen; Samuel J. Barrows, the genial, versatile, consecrated editor of the "Christian Register," with his wife Mrs. Isabel Barrows, who, with her manifold gifts and labors is truly the pride, if not the envy, of her sex; Julia Ward Howe, "seventy-four years young," as Dr. O. W. Holmes said of her, with undiminished intellectual powers, still shedding light and love about her; Rev. J. T. Sunderland, eager, restless, regardless of self where work is to be done for truth and humanity; Wm. H. Baldwin, President of the Boston Young Men's Christian Union, with a record of usefulness to his fellow men and service to our Unitarian cause which may well endear him to us all, and make his declining years full of sunshine and peace; Rev. Geo. L. Chaney, who lavishes upon the impassive Southern communities his zeal, and love, and piety; Miss Emily Fifield, a fine type of cultivated, alert, practical and devoted New England womanhood; Dr. J. Estlin Carpenter, of the Oxford Unitarian Theological School, the gifted son of an eminent

father, and inheritor of the finest traditions of English culture and Unitarian faith, whose addresses and personality made a delightful impression on the Conference; and John W. Chadwick, the most eminent name, perhaps, from a literary point of view, among our liberal clergy,—a poet, too,—who if he could be shut up in a desert island for five years, away from all books and literary companionship, would write the most remarkable sermons in our generation—in some respects he does now; and among those better known to the Pacific Coast, Revs. Thos. Van Ness, S. M. Crothers, B. F. McDaniel, H. G. Spaulding, T. J. Horner and S. L. Eliot.

All these and many hundred more were there. But one presence was sadly missed, one voice was lacking in both council and social intercourse—that of our leader and dear elder brother, Rev. Grindall Reynolds, D. D., Secretary of the American Unitarian Association, whom illness kept at his home in Concord, Mass.

A BIT OF HISTORY.

The National Conference of Unitarian and other Christian Churches was organized in 1865, mainly through the efforts of Revs. D. H. W. Bellows, E. E. Hale, J. Freeman Clarke and others. The Unitarian body already possessed an agency for its missionary endeavors in the American Unitarian Association, organized in Boston in 1825. The latter, however, was very slow in attaining to the resources and influence which it now enjoys. In 1865 its entire income from the churches was less than \$8,000. It now disposes of at least \$100,000 a year, and has over \$600,000 in invested funds. The National Conference was designed as an advisory body. It was to represent Unitarians assembled in council, while the A. U. A. remained its executive agency and the faithful guardian of its financial interests. The National Conference discusses and decides on the enterprises and methods to be adopted by the denomination. The A. U. A. carries them out. This double-headed method may seem clumsy, but has worked well in prac-

tice, perhaps because our body is so small, and the same men are more or less active in both organizations. The National Conference has met at New York, Syracuse, Boston and Philadelphia, but usually at Saratoga, whose central location, great hotels and other advantages render it a desirable place for such gatherings. Formerly, the large Methodist Church was engaged for our meetings, but a bigoted pastor latterly prevented this, which led the town recently to erect a large convention hall. It is an imposing structure, seating 5,000 people, but unfortunately afflicted with a terrible echo, which makes public speaking therein and public hearing a sore trial. To accommodate the Democratic Convention the conference surrendered one day's use of the hall, the Presbyterian Church having in the most generous way tendered its edifice to us. The increase of enjoyment on our part during that day was most notable. But the next day we were again plunged into the reverberations of Convention Hall. It seemed an auspicious sign, by the way, that while 300 and more years ago John Calvin connived at the burning of the Unitarian Servetus for his heresies, his spiritual descendants, the Presbyterians of Saratoga, should open their church doors to the followers of Servetus, the Unitarians.

IDEAS NOT MACHINERY.

It is characteristic of a Unitarian Convention that it lays the emphasis of its meetings on ideas and principles, rather than on denominational machinery. Whoever attends a conference of one of the orthodox sects will observe how closely confined to the practical business of missionary work and church extension their meetings are. Reports of boards, financial exhibits, church statistics, appeals for money and devotional exercises are their chief staple. Their ideas are already formulated in the creed and rubrics and statutes of the sect. These are infallible, final and must not be disturbed. There is no place for the discussion of fundamentals, for criticism, amendment or revision. The only intellectual excitement is

furnished by the trial of a heretic like Dr. Briggs. Among Unitarians, the free, full and fearless discussion of all the doctrines, articles and traditions on which their movement rests is always in order, and consumes much of the time of their assemblies.

No truth is too sacred, no belief too assured not to be open for investigation. Revision, change, progress, increasing revelation are taken for granted. Unitarianism is not a creed, or the crystallization of a creed. It is a movement, and this implies life, growth, improvement.

This critical temper among Unitarians sometimes leads to an undue neglect of missionary interests and the necessary denominational machinery. This was curiously shown at the recent Conference, at which the various superintendents, secretaries and other agents of church extension work were allowed but ten minutes each in which to report the aspects and needs of their respective work, while hours were devoted to the scholarly discussion of the not very fresh topic of regeneration. But, after all, it is precisely this devotion to ideas, principles and fundamentals in religion which imparts to the Unitarian National Conference its unique character, and makes it influential for good among the religious organizations of the country, which are but too much devoted to the mere propaganda of their sect and a mistaken emphasis on externals in religion.

THE PROCEEDINGS.

The opening address of Senator Hoar was very fine, and showed him to be a master in literary form, as well as a broad-minded and earnest member of our fellowship. The "Christian Register" of Oct. 4th and 11th contains it in full, together with a complete report of the business and essays of the conference. Two hundred copies have been placed at my disposal, and if any reader of this letter will address me at Room 81, Crocker Building, San Francisco, I will, be glad to forward him copies of the two papers free of expense.

The report of the Council was read by ev. Dr. E. E. Hale, who, for twenty-nine

years has been a member of the governing board of the Conference, and now retires from it. His retirement led to a charming scene, in which a resolution of thanks for his services and tender regard for him personally was adopted by a standing vote of the assembly, and replied to by Mr. Hale with much feeling.

The Woman's National Alliance made a fine showing. Over \$100,000 has been raised by the branch alliances connected with it during the past three years for church and missionary purposes. Mrs. Julia Ward Howe received an ovation at its special meeting at which a program of great brilliancy was rendered by several lady speakers. Among them the report of our Pacific Coast Conference of Unitarian Women made a fine impression.

Resolutions of respect for the memory of the late president of the National Conference, Hon. Geo. Wm. Curtis, who died soon after his election to the office, were adopted by a rising vote.

A striking feature of the proceedings was the participation of Roman Catholic speakers in a discussion of the question how far Roman Catholics and Protestants might work together for ethical and reform purposes. Hon. Wm. R. Robinson, of Mass., sent an able paper explaining the Roman Catholic position and advocating a larger co-operation in practical measures for the good of humanity. Rev. S. J. Barrows represented with equal ability and resoluteness the American and Liberal Protestant principles, advocating an entire divorce between church and state, but also a most cordial union with Roman Catholics and all others for the reform and service of society.

But high-water mark was reached when Father Conaty, an eloquent priest of Worcester, Mass., delivered a fervid appeal for temperance. This was perhaps the most eloquent address of the Conference. Father Conaty spoke again at the session devoted to the Unitarian Temperance Society, as did Dr. Carpenter, of England, and others. Altogether the temperance question occupied a

large place in the attention of the delegates.

Booker J. Washington, President of the Colored Industrial School at Tuskegee, Alabama, at which 700 African youths are being brought up to useful pursuits, made a fine impression. He is in many respects the most remarkable and useful colored man in the South to-day, and a natural orator. His school owes much to the Unitarians.

At the evening platform meetings, C. G. Ames, Chadwick, Cuckson, Crothers, Calthrop, Bulkeley and others, including your California representative, were heard.

Earnest words and a resolution condemning the lynching of negroes and white men, both North and South, were listened to and adopted.

It was reported that 578 delegates were in attendance and 1,200 other Unitarians. This was a smaller number than usual, but the hard times and current political excitement explained it.

A fine essay on "A Working Theory in Ethics" was read by Rev. J. H. Crooker, our scholarly minister at Helena, Montana.

The gift of \$50,000 towards the Unitarian Divinity School at Meadville, Penn., was reported. It is made by a Mrs. Hackley, of Tarrytown, N. Y., for the endowment of a chair of sociology.

It was reported that within three years forty-four orthodox clergymen had entered our Unitarian ranks, fourteen of them on the Pacific Coast.

REVISING THE CONSTITUTION

The interest of the Conference, however, centered in the proposed revision of its articles of organization, which for thirty years have been more or less an apple of discord in our Unitarian fellowship.

When the Conference was organized in 1865 it was with the following Preambles and Articles:

PREAMBLE.—*Whereas*, the great opportunities and demands for Christian labor and consecration at this time increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial and by the devotion of their lives

and possessions to the service of God and the building up of the kingdom of his Son,—

ARTICLE I.—Therefore, the Christian churches of the Unitarian faith here assembled unite themselves in a common body, to be known as the National Conference of Unitarian and other Christian churches to the end of energizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work.

This preamble was strongly opposed by the more radical Unitarians on the ground that it savored in its phraseology too much of the old supernaturalism, and gave to Jesus a rank and office he himself disclaimed, and which history discredited. Nevertheless it was adopted by a large majority. As a result Rev. F. E. Abbott, O. B. Frothingham, W. J. Potter, John Weiss and others withdrew from the Conference and formed the Free Religious Association of America.

At the third meeting of the Conference Dr. E. E. Hale offered the following, which was adopted:

ARTICLE IX.—To secure the largest unity of the spirit and the widest practical co-operation, it is hereby declared that all the declarations of this Conference, including the Preamble and Constitution, are expressions only of its majority, committing in no degree those who object to them, and dependent wholly for their effect upon the consent they command on their own merits from the churches here represented or belonging within the circle of our fellowship.

This was noble in its spirit. It alarmed the extreme conservatives, who, at the next meeting, under the lead of Rev. Geo. H. Hepworth and Dr. Putnam of Brooklyn, demanded and secured the following article as a substitute for Mr. Hale's resolution of the previous year. I was present at this Conference and well recall the intense excitement of the occasion.

ARTICLE IX.—Reaffirming our allegiance to the gospel of Jesus Christ, and desiring to secure the largest unity of the spirit and the widest practical co-operation, we invite to our fellowship all who wish to be followers of Christ.

It was felt that this article, in its spirit if

not in its letter, shut out some from our fellowship whom we were sorry to lose. Mr. Hepworth himself shortly after joined the orthodox church, and later entered secular pursuits. At the Conference in 1882 Rev. M. J. Savage offered the following, which was added to the constitution, and opened a door, though not, as was felt, the *front* door, to a large number of thinkers whom the Preamble repelled. Mr. Savage's article was as follows :

ARTICLE X.—While we believe that the Preamble and Articles of our Constitution fairly represent the opinions of the majority of our churches, yet we wish distinctly to put on record our declaration that they are no authoritative test of Unitarianism, and are not intended to exclude from our fellowship any who, while differing from us in belief, are in general sympathy with our purposes and practical aims.

For the past twelve years comparative harmony has reigned in our councils. Yet the general feeling has been that the whole statement, as finally made, was not coherent and more or less confusing. When, therefore, Rev. E. B. Payne, then of Leominster, Mass., now of Berkeley, Cal., proposed a revision of the articles, at the meeting of the Conference three years ago, the opportunity seemed to have come for which many had been desirous. A committee consisting of Rev. E. B. Payne, M. J. Savage, John W. Chadwick, C. C. Everett, C. G. Ames, Edward Everett Hale and others was appointed to revise the constitution of the Conference, and to print its plan of revision in our denominational journals six months before the meeting at Saratoga this year. This committee, with Rev. E. E. Hale as chairman, has done its work well. Its articles, as first reported, met with considerable opposition. An earnest, but on the whole, amicable discussion was carried on in our Unitarian journals, whose comments and suggestions induced the committee to amend its first draft of articles in many respects. To insure still further acceptability, and give all shades of opinion a chance to express themselves, a private and informal gathering

of those most interested was held on the day preceding that on which the matter was to be brought before the Conference. About a hundred representative ministers and laity were present. For three hours, with some confusion of counsels and much difference of opinion, but in the sweetest spirit, the whole matter was discussed. Various informal votes were taken to get at the general opinion and secure as wide a consensus as possible. At length the report of the committee seemed to be as inclusive and broad and satisfactory as it could be made. A large number of delegates had come to the meeting determined that the articles should remain intact as they were, but seeing the desire of the majority to amend them they withdrew all opposition, and themselves aided in the proposed revision.

The final form in which it was submitted was as follows:

The Conference of Unitarian and other Christian churches was formed in the year 1865, with the purpose of strengthening the churches and societies which should unite in it for more and better work for the kingdom of God. These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

The Conference recognizes the fact that its constituency is congregational in tradition and polity. Therefore, it declares that nothing in this constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims.

ARTICLE I.—The churches and other organizations here represented unite themselves in a common body to be known as the National Conference of Unitarian and other Christian Churches.

It only remained to offer them in open convention and adopt them. The Conference next morning received them in excellent temper and seemed indisposed to further discuss them. Their adoption was imminent, when two tender consciences, Revs. W. C. Gannett and F. L. Hosmer, made themselves heard and begged for a postponement till

the afternoon session of the decisive vote on the revised articles, that all might have a chance to read them in print and consider them thoughtfully and well. It happened that the afternoon session was to be devoted to various pleasure excursions—for many their only opportunity of the kind during the Conference. But again the finer sense of the convention manifested itself. The vote was deferred till three o'clock P. M. Business was extemporized to fill up the hour previous to the vote. At length the time was at hand. "As many as are in favor of adopting the report of the committee," said Senator Hoar, "will say aye!" A thunderous assent went up that raised the echoes of Convention Hall. "As many as are opposed will say nay!" Every ear was strained to catch the possible accents of dissent. But none were heard. There was a profound silence, even more impressive than the previous roar of approval. Then it dawned upon us that in that great audience of 1,500 people not one disagreed to the new articles of the Conference, and the long struggle of thirty years was ended in harmony, unison and love. The scene that followed was intensely interesting and moving. Shouts went up, hats were thrown in air, handkerchiefs waved, men and women clasped hands, tears were in many eyes. Presently all voices were blent in singing the Doxology:

"Be thou, O God, exalted high,"

And so with harmony of counsels, mutual charity and good-will, with high hopes for the future of our cause, and a devout thankfulness to the Creator and Father of all, the fifteenth National Conference of Unitarian and other Christian Churches drew to a close. May its fruits be as fair as its promise, and the spirit of justice and love which it displayed animate all future gatherings of our liberal fellowship.



The threads our hands in blindness spin
No self determined plan weaves in;
The shuttle of the unseen powers
Works out a pattern not as ours.

Overruled.

A. U. A. Appropriations to the Pacific Coast.

The principal object of the recent visit of the Superintendent to the East was to report in person to the Board of Directors of the American Unitarian Association the condition and needs of our churches on the Pacific Coast, and to secure an appropriation for church extension purposes at least equal to that of last year.

The financial depression of the times, the fact that the A. U. A. ended the last year with a \$20,000 deficit, most of all the sudden death of our late beloved General Secretary, Rev. Dr. Reynolds, whose knowledge of our Pacific Coast needs, and warm interest in our cause, made him so valuable an ally in our behalf—all contributed to render the appeal of our Superintendent this year one of doubtful outcome. Retrenchment was the policy generally advocated, and a cut-down in all missionary expenditures. Some even advised a postponement of all appropriations to churches until next spring.

Mr. Wendte, however, persisted in his labors with the special committee on Pacific Coast missionary work, and with individual members of the Board, and at the meeting of the latter, on the 9th of October, enjoyed the great satisfaction of having his schedule of appropriations accepted, after brief discussion and without a dissenting voice; a few reductions had been previously made in committee, but the sum total is even a slight increase on the year previous.

The A. U. A. Board, by this prompt and generous action, not only expressed its warm interest in our Pacific Coast missionary work, but also gave public announcement that despite financial and personal losses, it does not abate in the least its enthusiasm and faith in the extension of our liberal principles, but will go right on in the spirit and methods of its lost leader, Mr. Reynolds.

It has been no easy matter to adjust the claims of our various societies with the missionary funds available for our coast. Probably there will be disappointment on the part of a few, but the committee had to consider

Selected

all the interests involved and govern its treatment of individual societies accordingly. Several new movements will be found included in the list of appropriations, and several of our older churches have been compelled to ask for aid this trying financial year. A few societies and missionary movements are not included in the list of appropriations, because their needs have been otherwise provided for or will be considered on their merits somewhat later.

Mr. Wendte also had interviews with the trustees of the Church Building and Loan Fund, which he hopes may lead to measures for the temporary relief of our churches, now in such a strain with their payments to this fund. But this can only be *if the amounts now due the fund are promptly and fully paid.*

We give below the new list of appropriations for *the year beginning December 1st, 1894.* Until then the missionary payments to our churches will be according to the old schedule:

Societies.	Amounts.
San Francisco Headquarters.....	\$250 00
Alameda, Cal.....	250 00
Berkeley.....	500 00
(Also for missionary work to be performed by its pastor, Rev. E. B. Payne, in California).....	
Pomona.....	250 00
Ontario.....	100 00
Redlands.....	250 00
San Bernardino.....	300 00
Stockton.....	400 00
Santa Maria.....	300 00
San Jose.....	600 00
San Diego.....	500 00
Santa Ana.....	300 00
Salem, Or.....	350 00
Puyallup, Wash.....	300 00
McMillin (to be expended under the direction of the Superintendent).....	100 00
Seattle.....	600 00
Spokane.....	350 00
For Western Washington missionary work (Whatcom, Fairhaven, Everett, Olympia, etc.).....	300 00
For Eastern Washington missionary work (Waitsburg, Colfax, Sprague, Fairfield, etc.).....	150 00
Total.....	\$6,350 00

Christianity and Unitarianism.

There were many noble addresses at the Saratoga Conference, and the two numbers of the "Register" reporting many of them in full are a storehouse of inspiring and stimulating matter. Perhaps nothing was finer than the opening address by Hon. George F. Hoar, the President, from which we append three extracts that seem to be especially just and comprehensive:

To re-enforce the sense of duty; to strengthen affection; to turn the thoughts to religious affection; to turn the thoughts to whatever is pure, honest, lovely and of good report; to make Sunday last through the week; to bring consolation in sorrow; to organize charity; to stimulate Christian activity; to summon youth to holy living and brave dying; to drive the clouds of spiritual darkness from the way of men and from the wayside; to bring the kingdom of God into this world; to bring life as well as immortality to light,—these are the functions of the Christian priesthood.

Unitarianism does not consist of a statement of things in which we don't believe. Such a statement never saved a soul, and rarely makes a convert. Unitarianism is not made up of negations, doubts, denials, hesitations, uncertainties. It is positive faith and practical works. It does not consist, to any considerable extent, in the things in which we differ from other Christians, but is made up almost entirely of the things in which we agree with them. Although the great body of Christian believers do not call themselves by our name, the great body of Christian believers believe what we believe, think what we think, love what we love, and seek what we seek. In the main, the things in which they differ from us are the non-essential, temporary, changeable, doubtful, and speculative. In general, the less that is said about them the better. The more that is said about them, the slower they will be to disappear. The things in which we and they agree are permanent, vital, certain, unchangeable.

There are some errors that demand for their overthrow that we bring our whole forces against them, that we unlimber our heavy artillery, that we besiege them as we would a fortress.

There are errors of conduct or of morals. There are other errors that these processes

seem to strengthen and perpetuate. The way to get rid of them is simply to think and talk of something else.

We have also a scheme of salvation. We believe that the sinner is to be saved by the influence of divine truth and by the salvation of the soul, not from the consequences of sin, but from sin. We believe that salvation is character, and not escape. I hold that this Unitarian doctrine, when not uttered in theological phrases, or as a challenge to controversial discussion, is, in general, the belief of intelligent Christendom to-day.

The Christian Church, like almost everything else in this world, I believe, has been often compared to a ship. But I think, perhaps, we might compare it more aptly to a fleet, made up of ships of different build and speed, but bound on the same voyage, having the same sailing orders, and obeying alike the signals of the same admiral. Each sailor loves his own, and thinks her the finest craft afloat, not a man in any one of them recognizes the least authority in the officers of another. There is much rivalry and emulation. In a storm you can hear from one to another the voices of the captains and the shouting. If there be danger of collision, you get occasionally a stern order to keep off, perhaps accompanied by some theological language used in a very untheological way. But every man is ready to obey the admiral's signal, whether it be Nelson or Farragut. In times of danger each is ready to go to the rescue of the other. In times of calm they exchange a thousand good offices. When the weather is good and the sea is quiet, they like to visit each other. You can sometimes hear, of a Sunday, from ship to ship, the chaplain's prayer or the chant of a solemn service, or, of a week day, the sailors singing at the windlass. Each ship has its own songs. From one rise the sweet strains of Wesley, from another the pious refrain of Doddridge, or the lofty organ-tone of Watts. From our own ship goes up the watchman's voice of good cheer as he answers what of the night? or the heart-stirring chorus—

"Nearer my God, to thee,
Nearer to thee!"

From the oldest and largest of them all come the accents of foreign tongues and of dead languages of ages long gone by.

There is another craft whose beautiful lines and graceful curves are the admiration of the whole fleet. Her officers are not always over-eager to invite us to their company; but yet let us say, with Andrew Marvel:

"Still sing they in the English boat
A holy and a cheerful note."

We share, also, with Christians everywhere the supreme certainty that the Power which has established this fabric of things is conscious and is beneficent. Upon this foundation, in all ages, has rested the hope from which cometh to man and nations every gift of noblest origin,—the hope of immortality. In virtue of this faith we claim our place in the ranks of those who, by whatever name they call themselves, are striving to bring in the kingdom of God, and that his will may be done on earth as it is in heaven.



The Minister's Function.

Rev. Leslie W. Sprague, in "The Parish Visitor."

We hear people say of the minister, "Ah, he is a good one; he fills his church." But is it the business of the preacher to fill the church with people or to fill the people with church—with what the church stands for? It is about all one man or woman can do to fill the pulpit, and to expect him or her to fill the pews is almost as unreasonable a demand as the military officer made on the one man he was drilling when he ordered "Form a hollow square." The poor soldier is said to have done it, but with some strain upon his system; and so preachers have been known to fill both pulpit and pew, but it has strained them and usually in the vital part of their life—the thought and emotion. No, don't ask your minister to drag you to church. Go and fill your own pew; go gladly and expectantly and you will help to *fill* the pulpit.

This demand of a minister that he bring in the young people when the parents can't bring their own sons and daughters; that he should build up the Sunday-school when parents will not bring their own children to the school; that he "draw" strangers to the church when the members do not even bring their friends, when they are so modest about asking people to their church that a caller dropping in to spend Sunday evening is not asked to go to the religious service as a profitable way to spend Sunday evening—this demand that the preacher attract the working

men when the pew-holders will sit in the end of their pews so that the common man must pass by to another seat—all these and many similar demands upon the ability and energy of the preacher are based upon a false estimate of the ministry. It is not the minister's business to fill churches, but to fill souls; not to "draw" strangers, but to minister friendship; not to call in every home and pass the time of day once in so often, but to make his presence felt in the home life and world feeling and deed of those to whom he ministers. The best parish call any minister can make is to send a great thought and purpose home with his parishioners from the Sunday service that it may stay with him or her through one and many weeks.

WHEREAS: What has been said in the foregoing is appropriate to needs of every church;

Therefore, be it resolved, That all church members shall be expected to feel that it is their duty to open their hearts, not their parlor door, to the pastor's call; and to fill the pews with great questions and great expectations, that the pulpit may be filled with mighty answers and fulfillments.

All in favor manifest it by saying "I will." Contrary minded—seek conversion to real religion.



Doubt or Faith?

However you divinity may see,
While I've a heart to love and sense to feel,
It shall not mean aught otherwise to me
Than mercy to forgive, than sympathy to heal.
I cannot understand your jealous God;
Diviner attributes are in my friend.
He would not wrong the human poorest clod,
Nor his worst enemy to torture send.
You say my heart is dull to understand
Because it's hardened to God's grace divine;
And yet it thrills with love of what is grand
In human souls,—human like yours or mine.
I do know something of what goodness is,
For it has blessed and sweetened all my life,
And one in whom it dwelt has taught me this,—
No good thing with itself can be at strife.
And so, in what you please to call my doubt,
A faith that hath foundations rests secure,
In love transcending ours, that round about
Our little lives sheds benedictions pure.

G. R. E.

Anniversary Hymn.

The following hymn was written for the reception in honor of the Twenty fifth Anniversary of the Reorganization of the Boston Young Men's Christian Union (the forty-second since its organization in 1851), Wednesday Evening, May 31, 1893, and was read by Dr. Holmes, (it being his last public reading).

Our Father! while our hearts unlearn
The creeds that wrong thy name,
Still let our hallowed altars burn
With Faith's undying flame!

Not by the lightning-gleams of wrath
Our souls thy face shall see,
The star of Love must light the path
That leads to Heaven and thee.

Help us to read our Master's will
Through every darkening stain
That clouds his sacred image still,
And see him once again,

The brother man, the pitying friend,
Who weeps for human woes,
Whose pleading words of pardon blend
With cries of raging foes.

If 'mid the gathering storms of doubt,
Our hearts grow faint and cold,
The strength we cannot live without
Thy love will not withhold.

Our prayers accept; our sins forgive;
Our youthful zeal renew;
Shape for us holier lives to live,
And nobler work to do!

—*Oliver Wendell Holmes.*



Notes from the Field

[Contributions for this department are always acceptable. We wish to make it a comprehensive report of the true condition of our churches, and a means of friendly intercourse that ought to be helpful to all. Kindly see that the communications reach us by the 25th of each month.]

ALAMEDA.—The First Unitarian Society has occupied its new home a little more than a year, and, having become accustomed to the change, as one does to a new garment, is entering into the church work with a rare good will. Both Church and Sunday-school are growing, and a sort of family feeling is being developed that makes all social gatherings quite delightful. The last entertainment of this nature was to celebrate the first anniversary of the laying of the corner-stone.

The feature of this winter's entertainment will be a course of lectures and musicales of

great merit. Following is the program: Oct. 25—Lecture "Ireland," with colored stereopticon views; Nov. 8—Lecture, by David Starr Jordan, Ph. D., subject, "The Ascent of the Matterhorn"; Nov. 22—Musical, "An Evening with Schubert"; Dec. 13—Lecture, by Prof. Earle Barnes, subject, "Child Study"; Jan. 3—Lecture, "Yosemite," with stereopticon views; Jan. 17—Musical, "An Evening with Great Composers."

The Alameda Union for Practical Progress is growing in strength and usefulness, and its meetings have never been so successful nor so largely attended as during the last two months. At the second meeting in September eminent speakers from the Democratic, Populist and Prohibition parties presented the features of their respective party policy, which they considered best adapted to the welfare of society.

The first meeting in October was devoted to an exhaustive discussion of the Initiative Referendum, and on the twenty-second, there was a large audience to listen to Judge J. A. Waymire, Captain Jos. McFee and Mrs. McFee of the Salvation Army and Mr. Case Gleeser of the Labor Exchange. The subject was the Problem of the Unemployed, and the remarks of Mrs. McFee on the unemployed women were particularly touching and instructive. There is much work to be done in the field mapped out by the Union, and it should have the support of all who are interested in progressive thought and action.

BERKELEY.—Much interest is felt in the proposed church building to be erected on the corner of Bancroft way and Dana street. The plans being considered provide for an auditorium with seating capacity for 500, an entertaining and Sunday-school room, parlors, kitchen, meeting and committee rooms. The style is Italian Renaissance, and while not elaborate in its ornamentation, is fine in its general effect. The most striking feature is to be a campanile 85 feet high. The church will be of brick, with terra cotta facings, and will cost \$30,000. It is proposed to erect the Sunday-school room, facing on Bancroft

way, first. This will cost \$8000, and will seat about 250 people, being 60x100 feet, and having two entrances on Bancroft way. While forming a part of the whole plan, the Sunday-school room will present a beautiful effect, designed, as it has been, to form a complete building in itself, and yet harmonizing with the large part to be built subsequently.

Mr. Payne is deeply interested in the Altruria Colony movement, and edits a paper lately started in its interest. He was away one Sunday to assist in establishing the colony in Sonoma county, his place being filled by Mrs. Lila Frost Sprague.

HANFORD.—The Hanford "Review" of Oct. 6th has this notice of a very interesting movement in that promising town in the great San Joaquin valley: To-morrow at 11 A.M. Mrs. Sarah Pratt Carr will inaugurate the Unitarian Church in this city, in Baker's Hall. A number of people have agreed to help her, and as soon as the society is organized Mrs. Carr will be duly installed as its very worthy minister. This lady's labors for the people of Lemoore have been so productive of good and so highly appreciated, that her circle of influence is to be extended. She will speak upon the "Necessity of Religious Unity," and deserves a large audience.

EUGENE, OR.—This pleasant city of about 4,000 people, situated at the head of the rich Willamette valley, and the seat of the University of Oregon, has long been considered an inviting field for church extension, and the Northwest Conference more than a year ago passed resolutions favoring the beginning of work here. Last spring Rev. Mr. Wilbur of Portland reconnoitered the field, while the Post-office Mission had already scattered some seed; and the Superintendent followed in July. Arrangements have been made for holding regular services on the third Sunday of each month this year, Dr. Eliot and Mr. Wilbur, of Portland, and Mr. Copeland, of Salem, holding them in turn. The first services were held on October 18th, in the Opera House, with a morning congregation of about one hundred

and twenty-five, and an evening one of fully twice as many. Mr. Wilbur preached in the morning on "The Spritual Life," and in the evening on "The Need of Reconstruction in Religion." The Universalist Society showed great kindness, omitting their own services and attending in a body, and generously leading the music with their choir. There are already several devoted Unitarians in Eugene, and many more who need only to be told what Unitarianism teaches in order to become so. No organization is to be attempted for the present; but if it is found that a Unitarian church can do a work not now done by any of the existing churches in Eugene, and if sufficient interest is developed and personal support given, a church may follow at length.

LOS ANGELES.—Rev. J. S. Thomson and wife returned from their much needed rest on Wednesday, October 10th, having spent over two months in the East. The Doctor occupied his pulpit the following Sunday, there being nearly twelve hundred people in his congregation. The subject of his discourse was "Enoch's walk with God." The Sunday-school was well represented, over two hundred being present. We have a fine instrumental orchestra connected with the school, under the able supervision of Prof. A. J. Stamm.

The Unity Club is thoroughly organized for work. A course of lectures is being prepared which includes some of our best local talent. The lectures will be given twice a month, commencing November 1st and ending in April.

A public reception was given Dr. Thomson on Wednesday evening, October 17th, furnishing an opportunity for his many admirers to meet and become personally acquainted with him and his estimable wife. The good work that is being done for the Unitarian cause by Dr. Thomson cannot be estimated by judging alone of the many people who frequent his church, for the reason that his teachings extend to all churches and to all the people. The most sensitive member of any of the other churches can listen to him and not be in the least offended, as he

always speaks with charity, and criticises his own people with as much severity as any.

OAKLAND.—Rev. C. W. Wendte returned on the 18th of October, after a month's absence in the East, and was warmly welcomed by his parishioners. Madame Wendte accompanied him. Large congregations, morning and evening, listened to his account of the National Conference at Saratoga and other meetings in New England, which he attended. In the course of the morning sermon he paid a tender tribute to the memory of Dr. Grindall Reynolds. On the 28th he discoursed on Oliver Wendell Holmes.

Rev. W. G. Eliot, Jr., recently delivered two excellent discourses in this pulpit, as did Rev. W. M. Jones of San Jose. Rev. Mrs. Wilkes has supplied at those services during Mr. Wendte's absence, and kept church affairs moving with their accustomed celerity. Six lectures by President David Starr Jordan on "Evolution and Life," have drawn large and appreciative audiences to the church. Prof. Plehn, of the State University, continues his weekly Extension Classes in Economics.

The Ladies' Society has in charge pleasant preparations for celebrating, in a modest way, on the 31st of October, the 25th anniversary of the entrance of Rev. C. W. Wendte into the Unitarian ministry.

POMONA.—The outlook for Unitarianism was never brighter. The morning audiences are steadily increasing. The sermons are so earnest and uplifting, that more than one person must echo the sentiment expressed by a person leaving the church October 14th. "I pity the man who is not made better by such a sermon as that."

On September 30th, Rev. Mr. Pierce began a series of evening services, to ascertain whether the liberal element in Pomona, was strong enough to warrant two Sunday services. The audiences have again proved the strong need of evening services in the Unitarian church, not only for the sake of our own young people, but as a means of reaching the members of the orthodox churches, who will not leave their own

church in the morning, but are ready and anxious to attend the Unitarian in the evening. There has been so much enthusiasm manifested, in regard to the services, that it is probable what began as an experiment, will be continued as an assured success.

During October Mr. Pierce gave a series upon "Jesus and Modern Thought"; "Jesus as Poet", "Jesus as Physician" and "Jesus as Preacher." The scholarly insight of these sermons, with the sympathetic and loving spirit in which they were delivered, gave more than one person a truer and more tender regard for Jesus.

The Sunday-school began with fresh interest. An orchestra, under the direction of an accomplished violinist, has been organized, which adds new life to the school.

Upon the pastor's return from his vacation, he was very pleasantly surprised, by finding that the Silver Thimbles had been busy during the summer, furnishing the study for his use. Mrs. Pierce was also remembered by the women of the church, in a most kind and thoughtful way.

PORTLAND, OR.—The Sunday-school is feeling new life this year, and doing more successful work than ever. Uniform lessons on the Old Testament are used in three grades for the whole school. Both teachers and scholars are feeling greater interest than ever before; and it is believed that the children are not only learning the Old Testament as thoroughly as those in orthodox schools, but that they are learning to make a far more enlightened use of it, with the results of Higher Criticism and modern science in view. Two normal classes are held each week, in which Rev. Mr. Wilbur teaches the lesson to the teachers.

A kindergarten Sunday-school is one of the new features of our work this year. It meets at 11 o'clock, the hour of morning service, and is in charge of a trained kindergarten. Parents whose children are too young to be brought to the church are brought instead to the kindergarten, and taken home when church is out. A number of parents are able to attend church by these means who formerly could not do so; and

their children are gaining two or three years of delightfully given Sunday-school teaching. There is usually an attendance of from twelve to fifteen children between the ages of four and six years.

SACRAMENTO.—Preaching services have not been resumed in Sacramento since the summer vacation, owing to the resignation of Mr. Horner, and the disposition of the people to defer action until all circumstances unite to insure a successful continuance. The ladies of the society, however, responding to an expressed demand, reorganized the Sunday-school upon the 7th inst., and thus far have met with remarkable encouragement. On the first Sunday thirty-one children presented themselves, which number was increased by thirteen the following week, making a total of forty-four. Mrs. Horatio Hurd was elected Superintendent, Mrs. F. F. Thompson Secretary and Treasurer and Mrs. R. R. Flint organist; while an efficient corps of lady teachers has come to the aid of the enterprise. A delightful spirit of mutual good-will prevails, and the Sunday-school, while in the line of its own legitimate work serves its useful purpose, can at the same time be a bond uniting old and young in a cause which will eventually have other exponents.

SALEM, OR.—The church work has fairly begun, quite to the satisfaction of all interested. Rev. Mr. Copeland is giving a series of lectures on Sunday nights to large congregations on "Early Church History," in which he traces the growth from its simple beginning in Jerusalem to its mastery of the Roman Empire.

The Unity Club has a membership of some fifty persons and is divided into two sections, one of which is studying Shakspeare; the other debates social and economic questions. The Shakspeare section is under the direction of C. H. Chapman of the State University at Eugene, who lectures once a month to the club and its friends. The Junior Club, composed of boys and girls from fifteen to twenty, meets on Friday evenings, spending an hour in literary work under the

direction of Mr. and Mrs. Copeland, and an hour in amusements, usually dancing; this club has a membership of about forty.

The Sunday-school, with Mrs. Copeland as superintendent, is well started after the vacation. Mrs. Olive England has a large class of adults studying the Ancient Religions.

A recent harvest service was very successful, one feature being a fable read by Mrs. England, which was greatly enjoyed by all present, and the pretty church was full.

SAN BERNARDINO.—We are permitted to make the following extracts from a private letter from San Bernardino: Our congregations, morning and evening, it is said, are double what they have ever been before. The morning service is a regular church service, with responsive reading, hymns, chant, Scripture reading, prayer and sermon. The evening service is merely a lecture on the religious aspects of some subject of the day. Two of the lectures have been "The China-Japan War in its Relation to Civilization and Religion," and "Oliver Wendell Holmes," the first of which drew a crowded hall, and for the second the Opera House proved almost too small. The subject announced for last Sunday evening is "The Moral Aspects of Parties in Politics." The audiences are large and, of course, promiscuous, comprising members of many other churches. It is yet to be seen whether they are likely to add much to the permanent strength of our movement. The Sunday-school presents a growth of great promise. It is a small affair as yet, hardly more than sixty pupils in attendance; but that is double what it was, and it seems to have nothing ephemeral about it. We have half a dozen good teachers. Rev. Mr. Johnston has also a Bible Class of about fifteen or twenty members. He has also succeeded in forming a voluntary choir from among the young people, so that now our music costs us nothing. It gives perfect satisfaction to the congregation, which is also learning to sing heartily. But the work which has created the most stir is our new Unity Club, in connection with which Mr. Johnston has formed a class for the study of literature, which no one can join without

giving a pledge to attend every meeting throughout its course, subject only to irresistible causes, and even with this hard condition we seem almost to have captured the town. We meet regularly on Wednesday evenings, and have no less than 132 members, that number being present at the last meeting. The City Librarian informs us that it has made quite a run on the library, and created such an amount of literary avidity as she never saw before. We are to have examinations of those who enroll themselves for examination, and more than half the membership will probably do so. The Club comprises the young people, and the old people who feel young, of the right sort. Not more than half of them are connected with our church. Every fourth Wednesday evening we make a break for a club social and musicale. The one drawback is the financial condition, which is still depressing. There is very little money in the community, trade is depressed, the ending of the boom leaving the city without heart. Some have left, others have failed, many more are holding on with hope and fear alternating, and it seems that our church has suffered as much as any, and the great question is whether we can provide for a minister's salary. A few weeks more will determine the matter.

SAN DIEGO.—It is with sincere regret that we have to chronicle the pending withdrawal of Rev. J. F. Dutton from this church. During his year of service he has nearly doubled the attendance and resources of the congregation, and has won for himself a large place in the affection and esteem of the people. They desire very earnestly that he remain, but the state of his health, which demands a drier climate, imperatively necessitates a change of location. Mr. Dutton will not leave at once. Negotiations are now going on for a successor. The Society is still heavily burdened with its great indebtedness, and the general depression of business interests in the city, but it is certainly in a far more hopeful condition than it was a year ago.

SAN FRANCISCO.—First Church.—October was a month of activity. In addition to the

two church services our ministers did considerable missionary work, Mr. Eliot preaching in Oakland on the 14th, and Dr. Stebbins in Stockton on the 21st. On the morning of the 21st Mr. Eliot preached a timely sermon on "The Ethics of Politics." It was forcible and sensible, and met with warm approval on every hand. The Sunday-school is doing well under the management of the associate minister. Teacher's meetings are held once a fortnight.

The Society for Christian Work is giving a very delightful series of organ recitals. Professor Stewart is a master of the noble instrument, and music lovers are enjoying a treat.

The Channing Auxiliary is conducting a most interesting series of lectures on Art,—not in its technical sense, but broadly including its various manifestations. Profs. Le Conte and Howison and Edgar S. Kelley, have spoken on "The Novel," "Poetry" and "Music"—all excellent addresses.

SAN FRANCISCO.—Second Church.—Our congregations are remarkably good, especially the morning service, which is growing in interest and attendance. Mr. Sprague has preached every morning and evening since his return, August 15th, from the East.

On the first Sunday of October, we welcomed five new members. The following Sunday brought to us a young sailor from England, who wished to place his church membership with us.

The Sunday-school has had a regular attendance this month of one hundred and twenty. Mr. Sprague is preparing and printing lesson cards for a course in Religious Ethics. His plan is to combine Bible study with practical moral lessons, by using in each lesson, some Bible story or text to enforce the moral lesson. Illustrations will be taken from literature and mythology, and science also. A teachers' meeting is held once in two weeks.

Mr. Sprague is determined to get hold of the young people, and is much gratified by the enthusiasm manifested in his Sunday evening study class, which meets at 6:30,

and is attended by about thirty young people. Topics are announced a week in advance, and a leader appointed to introduce the theme as well as lead the singing, which opens and closes the service. The pastor or his wife preside, and by questions and comments bring out the salient points of the subject.

We are to keep the Bryant Centennial by forming a special class in Bryant Reading, which will be conducted by Mr. and Mrs. Sprague. This class will meet every Thursday evening.

Our University lectures started Friday evening, October 19th, with a good attendance. Dr. E. A. Ross, of Stanford University, gave an excellent lecture on "The Evolution of the Family," which was most scientific. All who heard Dr. Ross will look forward to his next lecture, November 16th, on "The Origin of Goodness." Dr. Jordan is to give us a lecture on "The Evolution of the Common Man," November 2d. Other lectures will be given by Profs. Hudson and Thoburn, and another by Dr. Ross. Tickets for six lectures, or six tickets for one lecture are sold at one dollar. Single admission, twenty-five cents.

Our ladies are hard at work with a bazaar, which will be held at the church, November 22d to 24th. During the month we have loaned Mrs. Sprague to preach at the Home for Incurables, and at a very much more hopeful movement, the Berkeley Unitarian Church.

The "Parish Visitor" published by our Pastor and his wife, is daily growing in favor. The demand has so increased that steps are being taken to publish seven hundred and fifty copies a week, instead of five hundred as heretofore.

We wish to notify all friends who seek Mr. and Mrs. Sprague that they have removed to the St. Nicholas Hotel, 1630 Market street. Mr. Sprague is at the church Tuesdays and Saturdays from 4 to 5:30 P.M.

SAN JOSE.—Rev. Mr. Jones is increasing the good impression he has made from the first. The "Herald" of Oct. 22d, had a

good report of the sermon of the evening previous on "What we should believe about the after estate of the dead," concluding as follows: "Conceding that we live after the body's death, reasoning faith, since there is no evidence to the contrary, demands the belief that there shall be continued opportunity and possibility of moral amendment and growth. The assertion of theologians of a tendency to fixedness in sin proceeds from an assumption which is utterly without foundation in the facts of life, and against which all human experience bears direct testimony of denial. By no mark under heaven can one designate among his fellows any one who is utterly beyond redemption. The history of Christianity is one long, loud, earnest protest against the assumption that the day of grace is limited, and opportunity to become what God and Christ would have men become shall close."

SANTA MARIA.—The Unitarian Society, recently organized here, is succeeding as well as the most hopeful had expected. We expected much opposition, and have not been disappointed; but by attending to our own affairs, and paying no attention to our enemies, except to think and speak well of them, we have gained their respect, and the good-will of the community. Our membership is forty.

In our Sunday-school we have fifty names enrolled, with an average attendance of thirty-five. It is well officered, well supplied with literature, and is doing excellent work. Our adult class, using M. J. Savage's catechism, has enrolled fifteen names, and promises much as an educator in Unitarian thought.

Mrs. Weaver has organized a Ladies' Literary Society, that has at present thirty-five members. It is a part of the plan of the society to establish an annual lecture course, and to build up a circulating library.

SEATTLE, WASH.—After a few months of vacation, occasioned by the loss of its highly esteemed young pastor, Rev. W. G. Eliot, this Society has, on consultation with the Su-

perintendent, called to its pulpit the Rev. Dr. J. H. Acton, at present minister of the Independent Congregational church at Aurora, Illinois, a populous suburb of Chicago. Mr. Acton was for ten years pastor of the Taylor-street Methodist church, and editor of the "Northwestern Christian Advocate," in Portland, Oregon. For seven years past he has been settled over the Independent Society at Aurora, founded on the basis of a previously existing Methodist church, and has built it up into strength and solidity. He now desires to return to the Northwest, where the members of his family chiefly reside, and where his early associations were formed. Dr. Acton is a man in the prime of life, an able preacher, both with and without notes, and a forcible writer. He is fortunate in a wife who shares her husband's ideas and labors. Dr. Acton was for three years a soldier during the Civil War, is a close personal friend of Dr. H. W. Thomas, of Chicago, and his testimonials as to character and competency are of the highest. It is understood that should he accept the invitation of our Seattle church, he will apply for fellowship in our Unitarian body, to which he has been increasingly drawn of late, and whose opinions and methods are practically his own.

The Seattle church has resumed its Sunday-school lessons. During the summer the ladies have kept up Sunday services in private houses.

SPOKANE, Wash.—Several promising new features have been introduced at the beginning of our new year, all looking to the wider spread of Unitarian thought. Two current sermons each month by the pastor, Rev. A. G. Wilson, are published in attractive pamphlet form. These sermons are reaching many minds not within reach of the spoken word. Interested friends in smaller towns of Eastern Washington are assisting in their distribution. Also in addition to our "Postoffice Mission" and "Church Door Pulpit," a full list of our Unitarian tracts are arranged in a neat cabinet and placed in the Postoffice lobby. A large amount of enlightening literature in this way reaches

people who need it. Another enterprise of a missionary character has been introduced in the form of a "Sunday Vesper Service," held each week in a central and prominent hall. The service is held at 4 o'clock, and is attracting a large attendance. More than five hundred persons were present last Sunday. The service is intended to continue only an hour, and consists of orchestral and vocal music, responsive readings, an elocutionary reading and a short address on some topic of public interest. These methods and activities are resulting in a largely increased attendance at our regular church service and the resultant enthusiasm in our work. Our society has met a serious loss in our working force in the removal of Mr. and Mrs. W. D. Campbell to Los Angeles, Cal., where they will be an added strength to our cause.



Books

"*As Natural as Life*," by Charles G. Ames. "*In Love with Love*," by James H. West, Boston. These beautiful little books are the first of a "Life" series, by different writers, to be published in uniform size, style and binding. Fifty cents is the very moderate price, and we could feel little respect for any one who did not say, after purchasing, that the investment was a good one.

Mr. Ames calls the four papers that fill the hundred pages "Studies of the Inner Kingdom." The central conception is the Good Life—the life which is most truly divine, the most richly human. In striving toward conformity with nature as the expression of the Perfect Mind, the Good Life seeks to correct whatever is amiss. The Good Life accepts its own aspirations as the inspirations of the indwelling Father; it is made perfect not *by* suffering, but *through* suffering, and unfolding in time, belongs to eternity.

The book is fine in spirit and makes religion "as natural as life."

Mr. West's little volume is a good companion, containing four life studies gathered around the central thought of a lofty love of love. The titles are "Transfigurations,"

"Serenity," "True Greatness" and our "Other Selves."

Books like these, full of noble thoughts and of a fitting size for an overcoat pocket, are fine companions for a traveler, even if the traveling be simply from home to business. Christmas will soon be here, and expensive gifts will be for many out of the question. Fifty cents to James H. West, 174 High St., Boston, will secure either of these books, including postage.

Mother, Will and I, by Milton Coit. (Arena Publishing Co., Boston.) What the publishers wished to print this book for does not appear, but when one remembers the position taken by the editor of the "Arena" on social questions, the reason becomes evident. Indignant at the monstrous wrongs which are perpetrated in society from time to time, the author has imagined what a man driven half insane might, with the help of others equally frantic, attempt to do. The book is written by an unskilled hand, but by one who is deadly in earnest, a fair representation of a large number of others equally in earnest.

W. E. C.

Sweet Clover, by Clara Louise Burnham. (Houghton, Mifflin & Co., Boston.) We have in this novel quite a contrast to the one just noticed. The scene is laid in Chicago, the time, for the most part, the present, the surroundings the Columbian Exposition, and the characters cultivated city people, with one charming character from a New England village, in which a part of the action of the novel takes place. We have some brilliant descriptions of the great White City and a vivid word-painting of the feelings aroused as one visited one after another of the wonders. The novel is a love story, and of love-making we have rather too much, though there is nothing dull about the book from first to last. Any one who was at Chicago during the Exposition will be interested to read the story for the revival of the impressions made during their travels in the Magic City, and those who did not go will find some pen-pictures of what was there, well worth their reading.

W. E. C.

At the Green Dragon, by Beatrice Harraden, *India*, by Mrs. Southworth, *The Conspirators*, by Alexander Dumas, *The House of the Wolf*, by Stanley Weyman, and *Helen's Babies*, by John Habberton, are from M. J. Ivers & Co., New York. All but the first are reprints of books with which every one is familiar, but some of which they may be glad to have in a cheap edition. Three of Miss Harraden's stories are published under one cover—*At the Green Dragon* being the longest, *An Idyl of London* the best. The three stories are the best short stories which we have seen in a long time. Much as we enjoyed the author's more pretentious books, these three stories are far superior and make one wish for a number of volumes filled with the same delightful reading. W. E. C.

Lourdes, by Emile Zola. (F. T. Neely, Chicago.) It is a comfort to find something of Zola's works which one can read without disapproval, in which, indeed, there is a considerable commendation. The story has been published in many of the newspapers of the country, and most every one has already formed an opinion about it. Zola has unquestionably talent, and some day he will give us a really strong and uplifting novel. In *Lourdes* he has taken some steps in the direction of something altogether commendable. W. E. C.

Cœur D'Alene, by Mary Hallock Foote (Houghton, Mifflin & Co., Boston.) Here we have a novel written by a skilled hand, and dealing with the same social problem which the before-mentioned author attempted to treat. Mrs. Foote, however, takes the side of the employer, and bitterly assails the union. She gives us a series of very vivid pictures of the terrible riots of 1802 in the Cœur D'Alene country, into which she has woven a very interesting love story. The book is dramatically sensational and interesting, and is written by one thoroughly at home in the scenes described. Mrs. Foote has in her novel given us various phases of mining life, and none are more interesting than the one before us. W. E. C.

Recreation

Small Boy—"Ma, pass the bread." Mother (sternly)—"If what, my son?" Small Boy (smartly)—"If you can reach it."

"Swelton says he isn't afraid of work." "Why should he be? He never got near enough to any to find out how he'd feel."

Perkins—"Say, Dexter, your stories remind me of my bank account." Dexter—"How's that?" Perkins—"Always overdrawn."

He—"My dear, if I should find my dinner cold and raise a row about it, what would you do?" She—"I would make it hot for you."

"Do you quarrel with your neighbor still about his dog coming over into your garden?" "No; that's all over now." "Buried the hatchet?" "No, the dog."

"Why do you publish so many records of crime," asked a gentleman of the late Horace Greeley. "Because they are the sin news of the paper," was the reply.

"What two kinds of men meet in the early morning hours?" "I'm sure I don't know." "Why, the hardy sons of toil and the tardy sons of Hoyle, of course."

"Now that your son has finished at college, will he teach?" "He was going to, but he can't find nine young men round here who care to learn football or tennis."

"So you are going to marry. Have you anything laid up?" "Yes; I have got a rich uncle laid up with a paralytic stroke, and I am his only surviving relative."

Young man—"I wish your opinion, sir, as to whether your daughter would make me a good wife." Lawyer—"No, sir. She would not. Five dollars, please."

"Well, why don't you say that you wish you were a man?" asked Mr. Potts during the little discussion he was having with his spouse about some matters of domestic management. "Because I don't wish anything of the sort," she retorted. "I only wish you were one."

Jinklots—"You complain of the expense of a typewriter; why don't you have your wife do it?"

Henpeck—"I can't dictate to my wife."

San Francisco's car lines are admitted to be the finest in the world. Edward Everett Hale, after thoroughly trying our cable-roads, said he didn't see how anyone could stop riding as long as he had a nickel. But there are times of the day when seats are soon covered, and it is a question of stand up or cold soup. Not long ago an Irish laborer boarded a crowded Mission car, and held himself up by a strap, hoping that soon a seat might be vacated and he could rest his weary body. Disappointment marked him for her own when, at Sixteenth street, not a soul got out. At Eighteenth street the solid ranks were unbroken. At Twentieth he sighed at an undiminished phalanx. At Twenty-fourth he could stand it no longer, and piteously cried out, as he scanned the well-filled seats: "Begorra! Has none of yees got homes?"

The Rev. George R. Dodson, the popular Unitarian minister of Alameda, tells rather a good story at his own expense. While spending his vacation at Skaggs' Springs, one of his greatest friends was a fellow-boarder, a little girl about eight years old. The two were constant companions, and the child daily accompanied the clergyman on his excursions in the neighborhood. One evening the little girl remarked to her fellow-diners:

"I like going out with Mr. Dodson."

"Why?" queried a listener, hoping to draw the child out.

"Because he has no morals," was the startling reply.

When the summer boarders had recovered their equanimity, they instituted an investigation, the upshot of which was the discovery that the curly haired maiden possessed an insatiable craving for stories. This desire was frequently gratified by Mr. Dodson, but, unlike the anecdotes of the child's mother, the minister's tales were never pointed with a moral for the youngster's government.—*News Letter.*

CHURCH DIRECTORY.

At the suggestion of a correspondent, we publish a directory of the Unitarian ministers on the Pacific Coast so far as known. We would esteem it a favor if the pastors whose addresses are not given, would supply us with the data to make the list complete.

CALIFORNIA.

ALAMEDA.....Rev. George R. Dodson, Pastor
BERKELEY.....Rev. E. B. Payne
FRESNO.....
LOS ANGELES.....Rev. J. S. Thomson
LOS ANGELES.....Rev. R. M. Webster
LOS GATOS.....
OAKLAND.....Rev. C. W. Wendte
Hotel Metropole
Mrs. Eliza Tupper Wilkes, Asst. Pastor

ONTARIO }
POMONA. }.....Rev. U. G. B. Pierce
CHINO... }

REDLANDS.....Rev. A. J. Wells
SACRAMENTO.....Supplies
SAN BERNARDINO.....Rev. H. Digby Johnston
SAN DIEGO.....Rev. J. Frederick Dutton
SAN FRANCISCO.....Rev. Horatio Stebbins
1609 Larkin St.
Rev. Wm. G. Eliot, Jr.
SAN FRANCISCO.....Rev. Leslie W. Sprague
2610 Folsom St.

SAN JOSE.....Rev. W. M. Jones
SANTA ANA.....Rev. E. R. Watson
SANTA BARBARA.....Rev. E. F. Dinsmore
SANTA MARIA.....Rev. G. T. Weaver
STOCKTON.....Rev. G. Heber Rice

OREGON.

PORTLAND...Rev. Thos. L. Eliot, Pastor Emeritus
PORTLAND.....Rev. E. M. Wilbur
62 Twenty-first St. North
SALEM.....Rev. W. E. Copeland
EUGENE.....Supplies

WASHINGTON.

OLYMPIA.....Supplies
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PUYALLUP.....Rev. F. H. Adams
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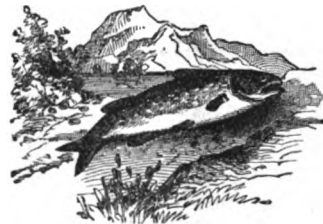
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THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. 3

San Francisco, December, 1894

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Chas. A. Murdock

Editorial Contributors

All the ministers of the Conference

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It fortifies my soul to know
That, though I perish, Truth is so,
That, howsoe'er I stray and range,
Whate'er I do, thou dost not change.
I steadier step when I recall
That, if I slip, thou dost not fall.

—Arthur Hugh Clough.

Editorial

The downfall of Tammany is so important an event that allusion to it is pardonable, even at a late date, and after so much has been so well said. The rescue of the greatest city of the land is an immensely important achievement, but there is a significance in the result that lifts it above any mere political victory, and gives it a world-wide import. There is a lesson in it for all men, in all fields, and inspiration beyond calculation. We are so apt to confound the difficult and the impossible, and to assume that where we have failed, we must fail, that any conspicuous example of the accomplishment of that which seemed hopeless is of great value in the cultivation of courage; and what most well-meaning men lack is just this same courage and pluck. Little penetration is needed to recognize a great wrong, and little wit or virtue to rail at it or whine over it; but to attack it in earnest, with a determination to fight to a finish, is another matter. In the victory in New York there is an element of heroism that brings back the thrilling days of the Civil War, and renews the feeling that there are times and circumstances when peace is ignoble.

It is interesting to study the campaign just ended from its beginning, and to note the influence and power of one man wholly in earnest. Dr. Parkhurst is not a natural belligerent. He is described as a scholarly, sensitive man, almost a mystic, with a nature that makes all contact with vice and immorality unspeakably painful to him. But filled with a burning indignation, he turns from his books, and enters upon a distasteful crusade against intrenched wickedness, with an undaunted determination to overthrow it. He met with ridicule and abuse; was misunderstood and mistrusted; but he kept right on, and soon, through the contagion of

courage, followers and supporters flocked to his standard. When his charges were completely sustained by the Lexow Commission, and the community was finally aroused, then courage was supplemented by wisdom. Enthusiasm and indignation were not relied upon for victory; there was thorough organization and unremitting hard work. The public conscience was reached and roused, and then in every ward of the city there was established a Good Government Club, and in every assembly district a Vigilance League, to reach the individual voter, and enroll him in the cause of honesty and uprightness. The spirit that won the victory was well expressed by a merchant, who, weeks before the election, said he should devote his entire time till the close of the polls to the cause of good government, and that he would sooner shorten his life by five years than fail to overthrow the organized corruption that had so long disgraced his city. Women added their help, and the issue became clear-cut between honor and dishonor. The victory was complete and glorious—a triumph for the right that will strengthen men everywhere, and that sets a standard that demands new consecration, and calls to courageous warfare for all that is best.

In San Francisco, the most encouraging feature of the election was the proof that independent voting is greatly facilitated by the Australian ballot, and that the people show a disposition to indulge in it freely; also, that the political boss may lead the horse to water, but cannot make him drink. The discrimination in voting was not in any marked degree intelligent, and, in many instances, it is evident that of the two candidates grinding at the political mill, the wrong one was taken and the best one was left, but the encouragement is in the possibilities of the future. With one-tenth the effort made in New York, San Francisco might be redeemed, and be placed in the hands of men who would be both honest and capable. The time to begin the campaign is now, and if the citizens who have any public spirit or civic conscience begin at once to organize

in every ward in the city Good Government Clubs, to be federated in a central council, affiliated with the National Municipal League, the time will not be far distant when the happy simile of Mr. Kellogg at the Unitarian Club dinner shall be realized, and we can all boast with Saint Paul, that we are citizens of no mean city.

The more one reflects on the action of the Saratoga Conference, the wiser and happier it seems. The escape from what might have been we may be thankful for; the fine spirit in which the questions at issue were discussed we may be proud of; but the result we may well rejoice in.

We are on solid ground, but rooted in fertile soil, with a measureless heaven above, inviting us to growth. It seems now a simple thing, this distinction between the theology of Christ's followers and the religion that Jesus proclaimed. It is not a new distinction; we have always made it, but its happy expression by the unanimous voice of our representatives gives it the prominence and eminence it deserves. The founder of our religion summed up the essentials in love to God and love to man. No more is essential now. It would seem that in making this distinction, and planting our standard on this rock, we are again anticipating the progress of the great body that is called the Christian Church. It seems certain that the disintegrating effects of thought and experience will finally strip the cumbersome creeds of mankind of their non-essential elements, and that the simple principle of love to God and man, with all that it implies, will be recognized as the all-essential for life here and hereafter, and the final expression of Universal Religion. It may be hoped that with this felicitous conclusion, a better feeling, resulting from a fuller understanding, may be reached and maintained between the two natural divisions of the Unitarian body. There is in all religious bodies a constitutional difference not to be eradicated, arising from opposite tendencies. There are those who cling lovingly and reverently to the old, and have an instinctive dread and distrust of the new; and

there are those who have slight regard for the traditions or associations of the past, but press forward impatiently. In a somewhat misleading nomenclature, we call these parties conservatives and radicals, and, in an equally misleading classification, we associate the former with the East and the latter with the West. As matter of fact, there are radicals and conservatives in both East and West, and, heaven be praised, there are some men so well balanced as to be, in the best sense, both.

On the Pacific Coast, we have persistently held aloof from taking sides in the controversy. We have said to Boston and to Chicago: "We love you both, and you ought to love each other." We have found enough to do in building up our churches, and trying to establish a kingdom large enough for both conservatives and radicals, and have encouraged the growth of the best qualities in these opposite tendencies, knowing that both were needed.

We reached the goal in one way, our brothers beyond the Rockies in another; but we seem at last to be together. The motto that the Pacific Unitarian has always borne is but another form of the Conference watchword; it implies it all. And now that we are one, may the Christmas salutation be abundantly realized. May there be unending "Peace on Earth, Good Will to Men."

A form which Protestant zeal for God without knowledge takes in our day is the conduct of certain ministers and churches in entering into the field of politics. We are certainly not opposed to a minister's fulfilling his duties as a citizen. When God made the minister he did not unmake the man. Every clergyman owes it to himself as an individual, and to his country as a citizen, to take an interest in the political, economical and social movements of his time. He ought to have opinions of his own on these great topics and not be afraid to utter them at the right time and in the right manner. He ought always to cast his vote, and give a good example to his fellows in the perform-

ance of his civic duties. We will go further, and say that the serious, calm, non-partisan discussion of the great ethical questions that lie at the bottom of political and social movements, may not be out of place in the pulpit, provided the minister feels that he can really add anything of value to the discussion, or influence the minds of his hearers to a dispassionate and just consideration of the issues involved.

But this privilege of the pulpit is not to be abused, and in any case should be sparingly availed of. The congregation the minister addresses is usually made up of persons who differ more or less on these public questions. They are usually, as the election approaches, in a strongly partisan and heated frame of mind. The minister's political discourse is quite as likely to inflame and anger as to calm and instruct them. He should remember, also, that his hearers have no opportunity, without violating the proprieties of the sanctuary, for replying to his statements, or asking him to explain himself more fully. It is manifestly unfair, therefore, for the minister to turn his pulpit into a political rostrum, and drive out of church all persons except those who agree with his views. There are, indeed, critical hours in the life of a nation when patriotism becomes of itself a religion, and politics is the gospel for the hour. So in revolutionary days of old the New England ministers mounted their pulpits to inspire their hearers to resistance to tyrants and the assertion of their political rights. During our civil war Starr King, and many another preacher wrapped the American flag about his pulpit, and pleaded in ardent, moving speech for liberty and union. But usually a clergyman ought to guard his utterances, and be watchful over his conduct in political affairs. By so doing he will best preserve his influence with his own flock and with the general public, and be the better qualified amid the heated party debates of the day to bring men back to reason and justice and kindness of nature. For the essence of religion is love, and the minister who increases

the passion and ill will of the community is not a true teacher of morals or philanthropy.

The lessons of history teach that the entrance of the clergy, Protestant as well as Catholic, into politics has ever been prolific of evil in human society. It is almost impossible for a man to feel intensely on the subject of religion, and to seek to carry out his beliefs in political action, without becoming a fanatic. Religion is intended to be the comfort, the stay, the inspiration of life. Let it once, however, be brought into the heated atmosphere of party strife, and it becomes the fiercest of all excitements.

The minister who takes an active part in party politics makes a profound mistake. He may indeed claim that he participates in them as a man and a citizen and not as a clergyman. But it is difficult for the general public to make this discrimination. They associate him with his particular congregation or sect. Yet he may not at all voice the sentiments of the latter in this matter, and in any case not have been delegated to represent them.

The social consideration which the clergyman enjoys, the veneration which by many is still felt for his calling, make the support of the minister sought for by political manipulators, who are prone to misuse him for their purposes. A certain dignified aloofness from party politics therefore well becomes a clergyman, and certainly conduces to his lasting influence for good.

Perhaps the recent instance of Dr. Parkhurst will be cited against this opinion. But we have not learned that Dr. Parkhurst took any part in party politics, or that he entered his Herculean task of cleansing the Augean stables of city politics in the character of a clergyman. He is simply an ethical and social reformer who happens also to be a minister.

It is to be feared that Dr. Parkhurst's example, which is so much to be admired and lauded in itself, is likely to lead astray many whose zeal for God is without knowledge.

C. W. W.

Notes

Rev. C. W. Wendte has been away on a brief trip in Southern California during the past month, visiting ten cities and towns, and conferring with our ministers and church officers concerning the interests of our cause. He has preached in San Bernardino, Pasadena and Santa Ana, and made addresses in other places. The visit proved to be a timely one in view of the depressed financial conditions and pulpit changes in that section of the field.

The missionary correspondence this month has been large and in many cases the questions at issue unusually perplexing and difficult.

Rev. David N. Utter has resigned as pastor of the Unitarian Church at Salt Lake, and will take charge of the Sumner School. Rev. Stanley Hunter, of Boston, will succeed him.

The Board of Directors of the American Unitarian Association has elected Rev. Geo. Batchelor, of Lowell, as Secretary to succeed the late Dr. Grindall Reynolds. Mr. Batchelor is the logical successor. His experience and fitness not only justify his appointment, but plead strongly for his giving up his church work and filling the great gap made by the death of the late Secretary.

Our item last month referring to Dr. Holmes' Anniversary Hymn at the Boston Young Men's Christian Union, contained an error in that it spoke of 1893 as the twenty-fifth anniversary of the Union. The association was organized in 1851 and reorganized in 1868. Organizations, like men, sometimes require to be born again, and when they do the second event is generally the more important.

The "Parish Visitor" of the Second Church has spread its wings, and is ready to gather the whole brood of Pacific chickens under them. It is now "The Parish Visitor of the Pacific." If it is not obliged, like most religious newspapers, to scratch hard for a poor living, it will be conspicuously fortunate.

Our church at Puyallup, Washington, sets a fine example of usefulness and hospitality. It maintains a free reading-room open daily from 3 to 8 P. M. and all day on Sundays. All citizens or strangers are welcome. About fifty of the leading periodicals are kept on file and may be taken out for five days.

News comes from Santa Barbara of a promising movement, originating from our Unity Chapel, for drawing young men from the influence of the saloon. It is proposed that a building be erected in a central location, to be divided into a theatre, club-rooms, bath-rooms, gymnasiums, reading-rooms, billiard-rooms, etc., and that access to these should be free to all young men of the city. The "Reception," for such is the name decided upon by those who have the project in hand, is not to be a charitable institution, but will be self-sustaining, from rent of the stage to different local entertainments. The reading-room will be furnished with all the daily and weekly papers and standard periodicals. The building will cost \$10,000. A lady heads the subscription list with \$1000.

The "Saturday Review: a Weekly Magazine for the Times," has made its appearance at San Jose. It announces its character as non-sectarian and non-partisan. Typographically, it is an uncommonly handsome paper. Its editorial excellence is assured when the name of J. Herndon Garnett is given as head of that department. Mr. David Heap is manager. We wish it great appreciation and influence.

Rev. Thos. Van Ness of the Second Church, Boston, favors us with the Annual Church Directory of his society. It shows that the old church is quite as active as any of its younger sisters. In addition to the Sunday-school there is a Church Club, having for its object social intercourse and religious culture, a Social Science Club, a Ladies' Benevolent Society, a South End Industrial School, a Women's Alliance, a Post-office Mission, and a Sunshine Club for the children.

The Santa Maria "Graphic" is very generous in its notices of Rev. Geo. T. Weaver's sermons. Every week it gives a carefully prepared synopsis of the Sunday's discourse that must greatly extend the bounds of the pastor's parish. Mr. Weaver's sentiments on social equality are expressed in a late sermon.

Our Unitarian Church of Portland, Oregon, has done an excellent work in sending to Meadville for a course of theological study Mr. Suzuki Sojiro, a young Japanese of much promise and great earnestness of spirit. He has already entered upon his course of study, and bids fair in time to be a useful re-enforcement to our staff of missionaries in Japan.

The church at Seattle on Nov. 12th unanimously ratified the action of its Board of Trustees in calling Dr. J. H. Acton, of Aurora, Illinois, to fill the pulpit made vacant by the removal of Rev. W. G. Eliot, Jr., to this city.

The arrangements for missionary services at Eugene, Oregon, are as methodical and complete as might be expected of our Oregon saints. Dr. Eliot, Mr. Copeland and Mr. Wilbur will alternate, and between now and June will preach eighteen sermons, the topics of which, as announced in the Eugene "Journal," cover a wide range and very completely unfold the Unitarian faith.

The ladies of the Berkeley church were wise and good in giving the children of the Sunday-school a delightful Halloween celebration. Games and merriment of many kinds filled the evening and gave a new meaning to a good old festival falling into neglect.

At a Tammany ratification meeting in the Bowery a few days before election, Police Justice "Tom" Grady was abusing Dr. Parkhurst for all there was in him, when a voice from the pit called out, "He's a stayer, Tom." The laughter and applause that swept over the house showed how strong a hold pluck and perseverance have on all sorts and conditions of men.

Rev. J. S. Thomson, in a generous letter to the "Christian Register," enters Rev. Chas. W. Wendte as the hardest-working man in the denomination. If Dr. Thomson is mistaken, we are sorry for the man who surpasses the activity of his candidate.

"The Student" is the fitting name of a new monthly journal devoted to the interests of education, published in San Francisco, and well edited by Alice G. Friedlander. In the first number military training, stenography, school libraries and woman on the school boards are advocated, and cooking-classes are condemned. If the editor would visit our new cooking-classes, see the enthusiasm and delight with which the girls receive the instruction, and follow it to the homes and note its influence there, we feel sure she would modify her conclusions.

Rev. Wm. C. Gannett has this to say on the retention of the names Christian and Unitarian: "The way of progress in religion lies not, I think, in shedding the historic names and trying to invent some new and all-embracing one, but rather in frankly spiritualizing such names, frankly transfiguring their meaning above their etymology and origin, frankly claiming for them the right to have a future history as well as past,—in frankly striving to identify each name with the eternal ethics that know no history, and letting *that* furnish the all-embracing term. When each religion, rising to its height, shall recognize itself in every other, the unity has come."

Mrs. Ormiston Chant was recently interviewed by a representative of the Birmingham "Daily Mail" with reference to her opposition to the Empire Theater license. As the interview closed, Mrs. Chant, with a happy laugh, told a joke about herself which is too good to be lost. When before the License Committee of the London County Council, she overheard a gentleman ask another, pointing to two of the witnesses, "Which of those old cats is Mrs. Chant?" Mrs. Chant leaned over and said, "That particular tabby, sir, is behind you."

It is probable that Thanksgiving throughout the land finds a somewhat curtailed list of things for which the average man feels called upon to be thankful, but it is the part of wisdom to make the most of what we have, and a Californian when everything fails can fall back on the climate. This day's business trials and depression cannot crowd from my memory the beauty and sweetness of twenty varieties of roses grown in the open air, that I picked from my garden before the business day began.

The National Municipal League has issued a valuable pamphlet containing an article by Rev. Charles F. Dole on "City Government and the Churches," and one by Charles Richardson on "What a Private Citizen can do for Good City Government." We hope to make extracts from them in a future number. Those interested can procure copies by addressing the secretary at 514 Walnut Street, Philadelphia.

The Union Thanksgiving Service at the First Unitarian Church occurred too late for extended notice. There were present Dr. Stebbins and Revs. C. W. Wendte, E. B. Payne, L. W. Sprague, N. A. Haskell, G. B. Allen and W. G. Eliot, Jr. All participated in the service, which was particularly interesting and impressive. The sermon by Dr. Stebbins was a very broad outlook on the present, and a searching forecast of the future. We hope for an abstract or the complete text for our next number.

The published plans of the proposed Berkeley Church are very attractive, and make one long for their realization. They are comprehensive in their final form, but admit of a modest beginning that will form a harmonious portion of the completed group. The style is Italian, and a striking feature is a tower 100 feet high, which, from the commanding position of the lot, will form a conspicuous feature of the beautiful Berkeley landscape. Eventually the group of buildings will, it is hoped, include a Divinity School building. The room intended for the Sunday-school, with a seating capacity of 350, will be first completed.

Contributed

For the Pacific Unitarian.

Too Deep For Tears.

Little eyes so full of tears,
Weep ye for the coming years
When, though sad, lips try to smile,
And sad eyes are dry the while,
Sadder heart is bleeding still
With a grief the strongest will
May conceal but never kill?

Weep then, darling, while you may;
You will understand some day
That for bitterest grief we have
Nature has no tears to give;
That as eyes forget to weep
Hearts are learning how to keep
Secret woes that never sleep.

—G. R. E.

What Is It To Be a Christian?

By the Rev. Roderick Stebbins.

John, xiii:35. By this shall all men know that ye are my disciples, if ye have love one to another.

* * * * *

Christianity as a system of beliefs, opinions, doctrines and traditions, is a provincialism in relation to humanity. We need a definition of the name Christian that shall be of human breadth, which shall not cut off a part of the human race as its own, leaving the rest in darkness and in error, but which shall recognize as just claimants to its name, men of whatever nation or tongue who are inspired by the spirit which the world has recognized as Christian. For in spite of doctrinaires, sabbatarians, ecclesiastics and ritualists, there is a spirit in the world that is tacitly understood to be Christian. A Christian act is popularly a kind act. To be a Christian is to have certain virtues, to have the spirit of Christ's life: charity, temperance, wisdom and holiness.

But are we justified in accepting so simple a definition of what it is to be a Christian? Have not the usages of churches, and creeds, decided long ago that to be a Christian is a matter of belief and of assent to a set of doctrines? Is it right for any one to define a word so differently from the habit made sacred by custom? Our justification is that

in spite of church and creed, Christianity is being interpreted in a broader spirit. Every day the life behind the creed and more than the creed is being emphasized. More and more readily we call a man whose life is right, a Christian, than one whose beliefs are according to the church's creed. The tide of public opinion is in this direction. It is one of the signs of the times that Christian union is coming on a basis of life rather than of belief. Men who are inspired by the same spirit are more one than those who are agreed in regard to an intellectual position. Men who are banded together to save the world through noble living feel a higher enthusiasm than those who unite to save men by creed.

The Christian name is too great and contains too much meaning to be limited to any narrow interpretation. If it has been appropriated in the past too exclusively, if it has been a sign of intolerance and bigotry, if men's minds were not broad enough to contain its larger meaning, why, with a broader survey of man's destiny and God's providence, should not the name come to its own and be used in the simple but profound sense of having the spirit of Jesus Christ?

But what does Jesus himself say are the essentials of a Christian? He never used the word himself, and it was given to the disciples for the first time at Antioch, twenty years after the death of Jesus. For twenty years, so far as we know, the disciples were without a name. And yet, if they followed the teachings of Jesus, they were not without a test of fellowship; for, without calling them Christians, Jesus said: "By this shall men know that ye are my disciples, if ye have love one to another." Nothing about any doctrine concerning himself, no speculation regarding his human or divine power, no compulsion, no baptism, no form, no ceremonies, only the simple "Ye are my disciples, if ye have love one to another." He did not call his disciples Christians; but if Christians are his disciples can they have any other requirement for the name than the simple one Jesus himself gave?

Men are beginning to distinguish between the Christianity of Jesus and the Christianity of Christendom, and wherever the question of genuineness or right to the name is used, they increasingly decide in favor of the Christianity of Jesus. *The spirit of love* was left by Christ and maintained by the humblest and worthiest of his followers in all ages. The *Christianity of Christendom* is the result of controversies, law, logic, metaphysics and ethical speculation. All the other teachings of Jesus are contained as potentialities in the lesson of love one to another. If there is one thing true in human experience it is that he who hateth his brother whom he *has* seen can not love God whom he has not seen. The preparation for love to God is through love to man. The power of loving divine things comes by loving human things.

The spirit of love gives great catholicity to the Christian fellowship, admitting all who are seeking after the spirit of Jesus, even though they are not yet able to comprehend such an emotion as love to God. I can not think that Jesus, if he had any interest in names, would deny such men the name of Christian if they wished it. What though they can not follow Jesus in *all* the aspirations of his soul, are they not Christians so far as they *can* go? Do they not stand on Christian foundation when they have love one to another? The other experience of love to God may or may not come. I can but feel that it will come, if they are consistently and perseveringly unselfish in their lives; for Christianity is a growth, a progress, an advance; it is not an accomplished fact, but they are truly the followers of Jesus though it never come; his followers through the streets of the city, by the bedside of the suffering, in the courts of justice, in the homes of wickedness and sin. They are truly his followers in all these places, though they can not kneel with him in Gethsemane or go apart with him in the desert place to pray. They are Christians, inasmuch as they are rooted and grounded in love, although the tree of their life has not yet borne all its fruit.

And what place in the life of a Christian have the Christian theologies, forms, sacraments which men sincerely believe, perform and receive? Is not he so much more a Christian to whom these things appeal? The answer must be left to a man's own experience. No man can answer for another. The appeal is made to the individual heart, which alone knows its greatest needs and its deepest satisfactions. Jesus did not put the emphasis upon these things. It may be said that all the externals of the Christian life, all the peculiar doctrines of Christendom are only to promote the spirit of love in its widest application. So far as they hinder, so far as they increase this spirit, just so far do they hinder or increase the Christian life and accordingly entitle him who accepts them to the Christian name.

What each one of us needs is more abundant life, and this life comes through self-surrender. The only question is whether this form or that form, this creed or that creed gives it. Does a certain form, simple or ornate, satisfy your need? Does it make life larger and more abundant? Does it make the laws of duty less irksome and more pleasant? Does it increase your desire to minister and not be ministered unto? Then the form or theology that does this is essential to your Christianity.

It is not strange then that Christianity should have different forms and different theologies, for very different are the needs and the capacities of men. Men are not like flowers of one climate, which grow and bloom under the same conditions; but they are rather like flowers of different zones, the edelweiss and the passion-flower—one coming to its full beauty beside a bank of snow, the other requiring the warmth of the tropic sun to unfold its petals. Because the edelweiss is burnt to death in the heat of the tropics, or because the passion-flower is shrunk by the mountain cold, shall we deny the name of flower to either? Each seeks the surroundings in which it can best live, and so the Christian finds the conditions most favorable to his own growth, but does not deny the name

to those whose spirits droop in the atmosphere in which his live. But, as it is the same sun whose rays bring the edelweiss to perfection in the mountain passes and develop the passion-flower in the tropic swamps, so it is the influence of Jesus in different ways upon the soul of man that brings the spirit of love to its perfection. The most potent power is the Master himself, and to accept in some measure the leadership of Jesus is to be a Christian. For the spirit of Jesus is diffused through the world like the sunlight, and as we seek the sun that we may live, so do we seek to put ourselves in relation to him by such forms, by such beliefs as shall best continue the growth of his spirit within us.

It is for this reason that I feel that a Christian can not long be separated from the historic person, Jesus—and thereby, in addition to the title to the name which the Christian spirit gives, he has the added claim of a personal allegiance to Jesus. It matters not what form it takes, either in his mind or feelings, provided only that the spirit of Jesus is increased and magnified thereby in the disciple. And in his further development the Christian will not be satisfied until he has found some way of worship which gives his spirit free expression. For, as I began by saying human love will lead to a divine love, and when a Christian feels that passion he will seek some method of pouring it out at the feet of God. Therefore I am not anxious for the future of the Christian church, or for the future of any particular form of it. They all at last must be tested by the one demand: Do they foster the spirit of Christ? In proportion as they do this they will live; in proportion as they neglect it they will die. And it is better so. But some church will be erected on the ruins of those that perish, and, whatever its name, they who seek help within its walls will be Christians in spirit, for only thus can the church endure.

To come to the last thought of the morning: Am I a Christian? Are you Christians? "By their fruits shall ye know them." We must rest our title to the name by the works

we do and by the power the Christian spirit has over us.

For myself I would not assert boldly my claim to the Christian name, but rather would I say in humbler fashion with Paul: "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus."



Notes

Unitarian Club Dinner.

The first meeting of the new club year was held on November 19th, at the California Hotel. The attendance was unusually large, and the exercises of more than ordinary interest. The topic chosen for discussion was "Religion and Politics," and, as the first speaker of the evening, President Murdock introduced Professor E. L. Ross of Stanford University, who was assigned the theme, "The New Patriotism." The following extracts indicate his position:

Your President invited me to speak principally upon the relations of ethics to politics, and with this in mind I shall not attempt to say anything whatever upon practical politics; I distinctly take the relation of ethics to politics as my theme. I believe that patriotism is the point of contact between ethics and politics.

We are in such a situation in this country that the times call for the evolution of a new virtue, and I call the new virtue patriotism, though perhaps it is best called by the term civism.

Patriotism signifies a willingness to make sacrifices for the maintenance and aggrandizement of the fatherland. Patriotism of that kind is no longer to be imported into this country. We have passed the time of danger either from foreign nations or from secession. The present calls for a new type of sacrifice—self-sacrifice; not to maintain your fatherland against external enemies, but to maintain its institutions against internal enemies and internal corruption.

That is the specific type of virtue that the times call for. It is hardly necessary for one to point out the importance of this. We are becoming a byword among other nations

on account of the extreme corruption of American politics. The belief is growing that maybe our republic is not destined to endure. And but recently the "Forum" contained an article by President Eliot to show that after all there are some indications that we may endure.

It is believed, and truly, that the State is no longer able to perform the functions of protection; that the State is to be captured by, on the one hand, a band of the baser sort, who are using it to their own advantage, and on the other hand by vast combinations and corporations, that are using it as a shield from which they can prey upon the public.

That being the case, it is absolutely necessary that the demand of the times for a new virtue should be met. There have been times that have called long and loudly after virtue, and have got their virtue. We do not know yet whether the power to evolve and develop in American character a new virtue can keep pace with the disintegrating influences in American politics, but we hope so.

How shall we evolve a new political virtue, granting that it is the one we need? What is the nature of the new virtue?

I believe, in the first place, that we are bound to come to a different conception of the State from that which has been taught us. The tendency everywhere in American life has been to belittle the State. The individualized conception of the State is that it is merely a policeman to protect us from the firebug and the burglar, and nothing else. Private enterprise and private industry have exalted the power of the State, and the result has been that it is impossible, as things are now, to develop any higher, noble allegiance to the State, any enthusiasm on behalf of the State, any sentiment that will develop a spirit of self-sacrifice to prevent the State from being stained and marked with corruption.

It is necessary that we should develop a more majestic and worthy ideal of what the State is. We have got to recognize that the State is something more than a policeman. We have got to develop a kind of religion of the State, a reverence for something that gives us some of the most important things in life. The agitation of recent years has fortunately shown what a tremendous undercurrent of sentiment there is to the State on account of its public school education; and so with the care of the dependent, and the care of great public interests like the forests, and the protection of the public against the streams of selfishness and greed on the part of vast combinations, the protection of the

weak and of women and children in factories, and the protection of workingmen against the contract system—all these things must be utilized to develop the higher conception and idea of the State that is necessary.

Recently I saw a statement that the State is simply a committee to take care of common interests—to look after the protection of life and property. Now I will venture to assert that it is impossible that a campaign of reform can be fought with that notion in mind.

It is perfectly correct to point out that the business of a great State, or of a municipal corporation, is analogous to that of a banking or railroad corporation. It is all right in that specific instance, but if that idea of the State is developed and instilled into the minds of the people, it will be impossible to develop citizens of the new virtue, to develop any sentiment of allegiance and loyalty to the institutions that the State represents.

Prof. Ross then pointed out some of the means by which the virtue of civism could be fostered and built up. As patriotism is strengthened and sustained by the displaying of flags, by songs and exercises, by statuary and music and poetry, so the new virtue must be led forth and established in the hearts of the people.

Mr. Horace Davis was the next speaker, taking as his topic "The Use and Abuse of Parties."

He agreed with the views of Professor Ross upon the need of inculcation of the new virtue of civism.

Speaking upon the use of parties, he reviewed the formation of parties at the commencement of the National Government. One of the first divisions of opinion, he said, was that regarding centralization of power. On the one side is the party of strict construction, and on the other that of liberal construction. It is the old question of National rights or State rights. From the days of Washington the same principles have been advocated under different party names, and different leaders, indeed, but there are yet the same ideas. We can no more do away with parties in politics than with denominations and churches in religion.

"A great deal is said about virulence in parties and corruption in politics," Mr. Davis continued. "I don't believe there is as much virulence in parties to-day as there was 100 years ago. I do not think there is as

much corruption in elections to-day as there was in the days of my childhood—in elections, I mean, not in primaries. [Laughter.] We, with our registration, our Australian ballot and our careful count, have got over corruption in elections. Now, then, whence does the trouble come? It does not come from the elections; they are reasonably pure. Where, then, does the corruption come in? It arises in the primaries. The bosses have been driven from the elections and they have gone into the primaries. So far we have been unable to oust them."

There is dire necessity, continued the speaker, for all good citizens to begin the work of reform at the primaries. It is of no use voting an independent ticket. An independent candidate is one who does not perform his duty to his country. Every citizen, he said, should be an active politician. He is a party man, and he believed that every man should be such. The only way to go into a fight was to be in the array on one side or the other. Every citizen should go to the primaries and there begin the needed work of political reform. He believed that a system can be devised whereby party representatives can be chosen at general elections.

He urged his hearers not to be carried away by any so-called independent parties. The Government, he said in conclusion, will always be governed by parties, and not by any skirmishers with their stray shots. The true solution is to be a party man and to act with the party.

Mr. Sheldon G. Kellogg, another club member, addressed himself to the subject of "Municipal Reform." He said in part:

In his "American Commonwealth" Mr. Brice has said that "the government of cities is the one conspicuous failure of the United States." Our Federal Constitution commands universal admiration, and in essential features has been followed by the organic laws of nations in every part of the civilized world. Our State governments, with few exceptions, have been well administered, and our State officials have usually been highminded and upright men. And yet, in the management of the affairs of our cities, incompetency, extravagance and corruption have been the rule, rather than the exception. Not long ago Joseph Chamberlain made a detailed comparison between the expenditures of Birmingham and Boston. The cities compared are nearly equal in pop-

ulation and in number of voters, and Boston is certainly above the average of our cities as regards its municipal administration; but Mr. Chamberlain clearly shows that the English city secures more efficient service than the American for one-fifth as much money.

One significant point in the comparison is that as much is spent upon schools in Birmingham as in Boston. The population of New York City has increased about 26 per cent. during the past ten years, yet the expenditures for street cleaning have increased more than 125 per cent. in the same time. It is needless to multiply instances; the extravagance and mismanagement of our cities are confessed and deplored by all. Until very recently the recital of these facts was listened to with indifference or with a pessimistic feeling that self-government in American cities must be more or less of a failure. But this feeling could not long prevail in an Anglo-Saxon community. The awakening is at hand. Good-government clubs, unions for practical progress and similar organizations are springing up all over the land and civic patriotism is opening a new era for our beloved country.

The people in our cities are in need of intelligent, sympathetic, unselfish, upright, courageous leaders. Our native element should cease blaming the foreign element for the abuses which prevail, and commence earnest work to remedy them. The foreign-born population is on the decrease. In the fifties two and one-half per cent. was added yearly to our numbers by immigration; now less than one per cent. Moreover, let us rid ourselves once and for all time of the idea that any hard and fast line can be drawn between native and foreign-born, between different religious sects, or even between different sections of a city. The man who has done as much as any one else to bring to view the corruption in New York, and to work out the city's redemption, is an Irishman by birth, John W. Goff. In that magnificent majority which he received for Recorder were men of every clime and condition of life. The heroic Parkhurst, in relating his experiences on election day, has borne witness to the same fact and to the earnestness of these lowly voters. Immigrants have brought to this country during the last thirty years much wealth and the capacity to create much more wealth. They have come to us in the strength of youth and manhood, and they have added much to our

general stock of traditions and ideas. In canvassing one of the Assembly districts south of Market street just before the recent election to find persons unlawfully registered, my faith in San Francisco was greatly increased by finding that no persons were registered from any lot or vacated house in any of the narrow residence streets, and that wherever I stated my errand I was encouraged in my work. Our intelligent citizens are beginning to feel that there is a place for them in politics. In the campaign against Tammany no more effective speaker appeared on the platform than President Seth Low of Columbia College, and several of the professors in that institution worked efficiently for the good cause. The active participation of such men in politics will prepare the way for the second reform—the introduction of business methods into municipal affairs.

With the introduction of business methods into municipal government will come a lessening of the number of elective offices. All officers in a republic should, of course, be brought as near to the people as possible, consistent with an efficient administration; but there is a golden mean which has been adopted in most of the State governments. The people elect their Mayors as they do their Governors and their Presidents, and they can safely leave in their hands the selection of those officials who should have received a special training for their duties. There is no good reason why a Board of Public Works appointed by the Mayor should not take the place of a Street Superintendent and a City Surveyor elected by the people, or why five or seven specially qualified appointees should not constitute our Board of Education. The Australian ballot law was a great reform, but its practical benefit has been greatly decreased in San Francisco by the multitude of names upon the ticket. Persons to be voted for should as far as possible represent municipal issues, and these issues should be clearly understood by the voters, but this cannot be the case where there are several hundred names on the ticket.

I shall only consider one other point, and that very briefly. We should aim to cultivate public spirit, civic patriotism in our cities. The streets should be kept clean and beautified, the parks should be many and ample, the libraries and museums should be well supported, and the feeling should grow that it isn't just right for a wealthy man to live and die in the city which has given him his great opportunities without contributing

something to its adornment or practical use. In the public schools the local history should be taught no less than the national. It is certain that local pride and public spirit are increasing in our land. Boston and Baltimore bear witness, and for a few years past Chicago has seemed all aglow with civic patriotism.

Fellow members, we have in San Francisco a city picturesque and beautiful beyond most cities of the world. Her situation is such that she must inevitably become very populous, wealthy and powerful. Should this not stimulate the ambition of her citizens? Should they not be willing to give to her of their time, their money and their talents? Here they are to live; within sight of her magnificent Golden Gate they expect to die. Let us resolve that nothing connected with the advancement of San Francisco shall be foreign from us. Let us do our part in making our beloved city as celebrated for her wise and upright administration of affairs, as she is for her beautiful surroundings and her commercial importance. Then, when in the coming century an awakened Orient and the developed islands of the Pacific, some of them soon to be intimately associated with her history, shall send to her their treasures, the men and the women who shall occupy her hundred hills will be able to boast with St. Paul that they are citizens of no mean city.

Warren C. Gregory, the last speaker, discussed "Organized Public Conscience."

Ethics, he said, is concerned with the science of conduct; politics with the science of government. That there is no connection between the two is not so. There never has been a statute or a decision of a judge contrary to public morals which had more than a temporary effect. Wherever the ethical sense has been widely developed citizens have been well governed; where it has not been developed, government has been a failure. There exists in most of our cities no such thing as municipal patriotism. This is so because it has never been developed as a public factor. A so-called boss in politics no longer claims to be governed by laws or morals; on the contrary, he boasts that he does not need them.

Organization is necessary, the speaker continued, to overcome evil influences. This organization must not be spasmodic or temporary, but stable and permanent. He advocated the formation of good-government clubs, similar to those of New York City,

which were important factors in the recent successful campaign against Tammany Hall. He outlined the plans of these clubs, and referred to that recently formed at Berkeley, and to a second now in this city. When once public confidence has been established in such organizations, he concluded, the question of the prevention of corruption in elections will be solved.



Report of Unitarian Headquarters.

We think that the Unitarian Headquarters is demonstrating its reason for being, in the nature and amount of the work it is doing, and in its promise of enlarging usefulness. We have here a headquarters for information, not only for the local churches, but for the whole coast. Besides its principal business as a book and Sunday-school stock depot, it is headquarters for the Pacific Unitarian, Unitarian Club, Hinckley Fund Board, Post Office Mission Loan Library, and considerable Post Office Mission Work. Herewith is given a financial statement for the year ending November 1st. The Headquarters are practically solvent, but it is important that its resources should be increased, and it is hoped that this may soon be effected. No new enterprises requiring expense will be sanctioned by the Headquarters Committee until our resources are such as to meet all bills promptly, and guarantee perfect credit in the matter of floating obligations.

FINANCIAL STATEMENT.

I. Stock on hand, to be returned if not sold:

American Unitarian Association.....	\$179 98
Unitarian Sunday-school Society.....	365 38
Western " "	73 63
Kerr & Co.....	5 87
G. H. Ellis.....	23 18
Christian Literature Co.	4 87
	<hr/> \$652 91

II. Assets, - - - \$302 62

III. Liabilities (excluding accounts named in I), - 308 11
Deficit, - \$ 5 49

Respectfully submitted for the Headquarters Committee.

W. G. ELIOT, Jr., Chairman.

Death of Charles B. Porter.

There are some lives that expose a good deal of surface and make much show with very little of solid merit or real usefulness. Others there are that we see little of although their influence is widespread and their contribution to the general good very great. Charles B. Porter, who died at his home in this city on the 15th of November, was of the latter type. He was born in Taunton, Mass., November 29th, 1817, and came to California in 1849, being a member of the famous Gordon Party that crossed the isthmus at Nicaragua. He settled in Contra Costa county in the early fifties, carrying on farming in a pioneer way. In 1860 he was elected to the Assembly and subsequently served two terms in the Senate, taking place among the leaders of that body and laboring earnestly for the highest and best. He was especially successful in measures for the educational interests of the State, then little considered, and was instrumental in the indorsement of President Lincoln's emancipation proclamation, an act that accented and strengthened the sentiment of devotion to the Union in California. The measure of greatest importance which he carried through and to which his name was given was a well-digested plan for the holding of primary elections. The Porter Primary Election Law has since been adopted by several States of the Union. Mr. Porter's services were so distinguished and his course so commanded the confidence of the people, that had he sought political preferment he might have had any position within their power to give, but he never was a seeker of self-interest.

Under his control the Contra Costa "Gazette," of which he was editor and proprietor, became one of the most influential papers in the State. Its editorials were able and attracted wide attention, and its general character high-minded and honorable.

Mr. Porter was a man of deep religious faith with an active interest in broad and liberal views. He was present at the first meeting held in San Francisco to discuss the formation of a Unitarian Church, and took

an active part in the movement that resulted in the First Unitarian Church of this city. So far as known, Mr. John Perry, Jr., is now the only survivor of the company then gathered.

Mr. Porter's inflexible integrity was manifested in everything he said and did. He was of quiet demeanor, but absolutely unbending in the pursuance of his purpose and in his manner of doing it.

For several years he has been in poor health and taken no active part in business or public life. His wife survives him, and he leaves three daughters and three sons—all of whom have taken their places in the world and are filling them with honor and ability. Such a family is the best gift any human being can give to society, and no nobler monument can mark the memory of a good man.



Observation of Prison Day.

November 11th is called "Prison Sunday" since the Prison Congress of 1888, when an earnest resolution was promulgated inviting the churches of America to present the subject of "The Criminal" to the public. In response to this invitation, the pulpit of the Unitarian Church has taken the theme for several years on the appointed day.

Rev. Dr. Eliot, on Nov. 11th, addressed his congregation upon the great uses of "Prison Sunday" itself. First, from the sense it brings, when properly observed, of "vital touch," through knowledge that thousands of pulpits in our country are directing attention to the questions of penology—the whole status of the criminal, and of society toward him. Again, the day brings the sense of touch with the real prison workers; the intelligent, tireless students; the prison superintendents and wardens; the eminent chiefs of police, and others in whom has been born the enthusiasm of service, and the passion of humanity. Dr. Eliot at this point spoke earnestly of Brockway, of Elmira, N. Y., and his work, which reflects so eminently the union of scientific study of crime and Christ-like intensity of heart motive.

"A third use of Prison Sunday," he continued, "is the opportunity it affords us of presenting to the public, although to dull ears and hard hearts, the principles and protests which have won the adherence of all thinking and feeling minds, and which must take possession of men and communities before any real reform of criminals or crime-making institutions can be inaugurated. That the criminal is a human being; that criminal law and prisons are for the protection of society, and only secondarily are punitive; in other words, that crime needs curative measures, infinitely more than it calls for vindictive ones; that there are laws on every statute book, and veteran traditions of administration concerning crime, which are relics of savagery, and monuments of social idiocy (such as conspicuously the congregate system in county jails); and, lastly, that society at large, your life and mine, are intimately related to the criminal class, not only as patron and client, or philanthropist and subject, or guardian and ward, but as infected and infecting, and as a relative of civic moral responsibility and joint guilt. These protests and principles need to be hurled at the insensate and inert mass of social custom; or are to come as sunlight does, to break down the ice and drive off the fog of man's inhumanity to man."

The need of a prison society—partly in order to study sociology and also to aid discharged prisoners—was also dwelt upon. There is a great work of education to be promoted in these things; the average mind needs to be broken of its inertia and perversity. The ministers and law-makers must go into the primary class of social science and social history, and so become fitted to be the real prophets of the present dispensation.



I admire great men of all classes, those who stand for facts, and for thoughts; I like rough and smooth. I applaud a sufficient man, an officer equal to his office. . . . Sword and staff, or talents sword-like or staff-like, carry on the work of the world.—*Emerson*.

The Growth of Liberal Christianity.

One of the most significant occurrences in the religious life of California for many a day is thus reported by the "Oakland Enquirer":

Yesterday afternoon forty residents of West Oakland were admitted to membership in the Second Congregational Church. Most of them were adults, a large number being young men and women. The service was very simple; and, as it occurred just before sunset and the congregation was in a deep spirit of reverence, the quiet, sacred hour will be long remembered. The principles of union among Christians, as given by Mr. Hinckley, were accepted by all the applicants. These principles are: First, being truly a Christian, which means to have confidence in the character of Christ above the character of any other, to take his purposes to be our own, and to have him as a companion; second, understanding one's duty to unite with other Christians in doing good in the locality of one's home.

Professor Foster preached a sermon on "Christian Growth." Dr. McLean conducted the communion service. It is apparent that a very efficient people's church is developing in that locality.

We call attention to the exceedingly broad and liberal interpretation of Christian faith and conduct, which is all that seems to be required for membership in this professedly orthodox church. Truly Unitarians and Congregationalists will soon be able to reunite, if this large spirit continues to be maintained by our parent church. Rev. Mr. Hinckley, the young pastor of this church, has recently come to it from Chicago, we believe, where he has been engaged in Settlement and Institutional work. His earnestness and breadth of view are very successfully transforming this struggling little society, which has wrecked several able clergymen of the old school, into a church of the living God. We wish our young brother the success he deserves for his Christlike spirit and activities.



No power can die that ever wrought for Truth;
Thereby a law of Nature it became,
And lives unwithered in its sinewy youth,
When he who called it forth is but a name.
Elegy on the Death of Dr. Channing.

Frank Cushing.

The death of Mr. Frank Cushing, of Los Gatos, removes from the Unitarian fellowship of this Coast, a venerable and honorable co-worker. His loyalty to free and rational thought; his upright character and unspotted life; his unaffected religiousness of nature, endeared him to all who were brought within the circle of his personal influence. In him, the little Unitarian Society at Los Gatos loses its most active friend; but the memory of his earnest desire for its establishment, and his faithfulness to its interests, ought to make us all the more devoted and determined in its behalf. When, in good time, the little chapel is built, it ought to perpetuate the memory and services of the revered founder of the Society, Frank Cushing. C. W. W.



Heroes.

[A poem by Robert Browning, printed privately in "Balliol Songs."]

Thronging through the cloud-rift, whose are they,
the faces

Faint revealed yet sure divined, the famous ones of
old?

"What," they smile, "our names, our deeds so
soon erases

Time upon his tablet where Life's glory lies en-
rolled.

"Was it for mere fool's play, make-believe, and
murmuring,
So we battled it like men, not boy-like, sulked and
whined?

Each of us heard clang God's 'Come!' and each
was coming,

Soldiers all, to forward face, not sneaks, to lag be-
hind!

"How of the field's fortune? That concerned our
Leader!

Led, we struck our stroke, nor cared for doings left
and right;

Each as on his sole head, failer or succeder,
Lay the blame or lit the praise: no care for cowards:
fight."

Then the cloud-rift broadens, spanning earth that's
under,

Wide our world displays its worth, man's strife and
strife's success;

All the good and beauty, wonder crowning wonder,
Till my heart and soul applaud perfection, nothing
less.

Selected**As Others See Us.**

The National Convention of Unitarians has just been held at Saratoga, and the proceedings, of which we publish an account elsewhere, indicate that Unitarianism is still a vital force in the religious life of our land. The claim made by the Council in its report, that the number of Unitarians in the United States greatly exceeds the number of enrolled church members, is undoubtedly true. The Unitarians put comparatively little emphasis on formal church membership and on the observance of the sacraments. Indeed, several churches of the order have dispensed with the Lord's Supper altogether. The growth of the body is a little in excess of the proportionate growth of the population. The chief feeders of the ministry of the churches are the Divinity Schools of Harvard College and Meadville, and the immigration of ministers from other denominations. In reading the account of the proceedings of this Conference we are impressed with the relative lack of missionary spirit when compared with other religious bodies. This is, of course, in harmony with the Unitarian belief that a distinctly Christian belief is not necessary. They emphasize what they would probably call the essential Christ in all religions, and see his presence wherever there is high, pure and noble conduct. The action of the Conference concerning the lynching of colored people was wise and temperate. All other religious assemblies in our land ought to take similar action, until Christian brotherhood, instead of being a mere mockery, becomes a recognized reality. The most important question to its members which came before the Conference concerned the revision of the Constitution, in the interests of simplicity and larger liberty. What was feared might be a cause of serious contention was, because of the wise forethought and conciliatory spirit of the committee, adopted with enthusiasm and unanimity. The preamble distinctly says, "These churches accept the religion of Jesus," etc. We have sometimes heard it

said that the Unitarians would sooner or later give up the name Christian. We do not believe that any such action will be taken, and do not see how it can be while such Christians as Edward Everett Hale, Robert Collyer, Francis G. Peabody, Theodore C. Williams and many others of like spirit and service remain to lead the thought and life of the churches which rejoice in their heritage from such other Christians as W. E. Channing, E. H. Sears, James Freeman Clarke, Andrew P. Peabody and George William Curtis. Widely as we differ from the Unitarians in many and most important particulars, we gladly express our appreciation of the services which their churches have rendered to the cause of sound learning, pure morals, better government for municipalities and the Nation, and also of their tireless efforts in behalf of the oppressed classes of our land.—*The Outlook*.

**Judge Rearden's Essays.**

About a year ago a modest volume, containing five essays and a poem by the late Timothy H. Rearden, was published by Wm. Doxey of this city. Those who knew and loved Judge Rearden (and few could know and not love him) warmly welcomed and admired the book. To the great world across the continent and the greater world beyond the Atlantic it went quite as much to judge as to be judged. It has met with the varying criticism that all books of any originality receive, but to the satisfaction of its friends, it has received the warmest praise from those whose good opinion is of the greatest worth.

The London "Saturday Review" is perhaps as high authority as any in the world. It is chary of commendation and is often very severe. The following review, in its issue of September 15th, is gratifying to Judge Rearden's admirers:

Petrarch, and Other Essays, by T. H. Rearden, San Francisco. (William Doxey, 1893.) One has become so accustomed to the introduction of a fresh American acquaintance as "one of the most remarkable

men of his country," that the complimentary remarks on the late "ex-Judge Timothy H. Rearden," which, over the signatures of "Warren Olney" and "Ambrose Bierce," preface this modest volume, influenced us, we must confess, not a whit either way towards its perusal. Such perusal justifies in every way the eulogies of the Judge's introducers; for his gifts of scholarship, which would be noteworthy in the highest academic circles of the old world, are doubly remarkable when we consider them as cultivated only in the leisure moments of a busy lawyer in far-away California. Learning is a good thing, but the power pleasantly to communicate that learning to others is a better, and that that higher gift was Judge Rearden's in no ordinary degree some of these essays give us undoubted proof. The essay on Tennyson is disappointing — one may read it through, from end to end, without cordially agreeing, or disagreeing, for the matter of that, with a line of it; unless one feel inclined to join issue with the statement, *apropos* of the poet having "escaped being a parson," that "one never sees Reverend before an author's name without expecting something goody-goody and narrow,"—which seems a somewhat sweeping aspersion on American divines. The Judge is certainly happier when dealing with Petrarch, with Plattdeutsch, and with the historical evolution of the ballad, the evolution of which widely differing subjects shows how extended a field our author's discourse can cover.

Let us endeavor to give a taste of his quality by quotation: "Writing a dead language is like solving a mystic fifteen puzzle—a matter of ingenious fitting of mosaic. Petrarch was dab (sic) at it: but the succeeding century grew more expert at the game, and Petrarch's stilted hexameters became a matter of about as much literary regard as John Tzetzes' epic balderdash, made out of the splinters of Homer. A work in a dead language can no more be imitated than a stained-glass window can be restored from its framework after the art of staining glass has been lost."

Of these strictures we are fain to admit the substantial truth, even in a country which has produced the *Arundines Cami* and *Sabrinae Corolla*.

For a taste, a tantalizing taste, of what the Judge could do in the way of original composition, the volumes concludes with the verses composed by him for a memorial service of the Grand Army Post, to which he belonged, which verses, followed as their first recitation was within a few days by their author's death,

may be regarded, besides their original purpose, as the poet's requiem. We quote the first and last stanzas in support of Mr. Warren Olney's estimate that "California has not produced anything finer, nor so good, since Bret Harte's tribute to Dickens, more than twenty years ago":

Life's fevered day declines, its purple twilight
falling
Draws length'n'ing shadows from the broken
flanks;
And from the column's head, a viewless chief is
calling:
"Guide right—close up your ranks."

And there the stately captains of the host im-
mortal
Call out the guard that ushers heroes in;
And each brave soul that trembling knocks at
Death's dark portal
Is proudly mustered in.



The Fool Killer.

President David Starr Jordan of Stanford told a large audience, at the Unitarian Church, last evening, about the Fool Killer and his mission. It was not a humorous lecture, although it had many touches of humor in it. President Jordan takes the Fool Killer very seriously and philosophically, and begins his discussion by telling how there came to be such a personage.

He is an aristocrat if he is to be judged by the length of his pedigree, for that goes away back to the earliest protoplasm, with the contractibility and irritability of whose cells the Fool Killer has a direct connection. The smallest one-celled animal has some power of direction, and as animals came into the world which was built up of many compound cells, they developed the power of choice. The lowest animals act almost automatically, while in the superior animals the power of choice is highly developed. But the power of choice has its penalties, and the animals exercising it must choose well or suffer a penalty. Races of animals which continually choose the wrong method of life ultimately disappear, while those which choose the right method survive.

The lecturer discussed, along the same line, the advance toward reason and the inheritance of fixed tendencies in the human race. The uncivilized man has had no ex-

perience in the effects of drinking whisky; with him there is no natural avoidance of it as there is with the better-developed man. The nomadic habits of tribes lead to a greater exercise of the power of choice and its fuller development. In the same connection come the use of tools and the use of fire.

The sum of it is that those who choose ill become the fools. The Fool Killer, metaphorically, is the ill which comes from bad choice, or from disobedience of natural laws. If the Fool Killer should let us alone, the race would come to destruction. The Fool Killer kills off those who do not keep up with the progress of the race. In questions of philanthropy the conditions should not be made too easy. It is the Fool Killer's business to go the rounds and kill off those who retard progress. He stands for nature's resentment of wrong-doing. If men choose to drink whisky, the Fool Killer will kill them off, and will even kill their children, and it is the same with other acts.

Dr. Jordan made a personal application by saying that it was due to the Fool Killer that he (Jordan) delivered popular lectures in the evening. He had abused his eyes so that he could not read or work at night. We can all feel the touches of the Fool Killer in the effect of dinners or dishes we ought not to have eaten, and in the consequence of loss of sleep which we should not have lost. In fact, no man escapes the Fool Killer but he who leads the ideal life.—*Oakland Enquirer*.



Religious Intolerance.

Illiberalism on the part of Catholics or any other religious denomination does not justify or excuse a resort to the same course by others, and broad-minded, tolerant, patriotic citizens can only view with regret and alarm the injection of religious matters into American politics. If sectarians really understood how little concern the great majority of the people have in regard to the predominance or relative standing of creeds, they would lose confidence in their power to gain advantage by inaugurating a religious warfare. Very few people scoff at religion when religion

minds its own business, but when it makes an incursion into other departments and attempts to involve in the war of creeds the very concerns of life which the American Government was founded in order to protect from such incursions, then the non-sectarians, comprising 60 per cent. of all our people, become persuaded that religion, and especially the religion of creeds, is a thing to be scoffed at. And we deem it the most demoralizing feature of the war of creeds, that it tends to weaken the respect of unsectarian people for religion itself. It goes further, and creates a disgust for that species of religious fanaticism that finds its highest incentive to vigorous action in envy of rival religionists who are enjoying the spoils of office. It is a degradation of Christianity—to be continually involved in a struggle for the "loaves and fishes"—and the principal reason that so much skepticism, infidelity, socialism, and anarchy, prevail to-day is because the Christian churches display so much intolerance toward each other.

Just as sure as secret orders succeed in inducting religious controversies into the politics of the country, aiming their efforts to the political ostracism of any set of religionists, so sure are the right-thinking people of the country to ultimately range themselves on the side and in behalf of those persecuted. But in the course of this readjustment of sympathies, all religion and every sect will lose influence and prestige by reason of having sanctioned a warfare that is not only impolitic, but in violation of the spirit of the Constitution of the country.—*Humboldt Nerve*.



Surely, surely the only true knowledge of our fellow-man is that which enables us to feel with him—which gives us a fine ear for the heart pulses that are beating under the mere clothes of circumstances and opinion. Our subtlest of analysis of schools and sects must miss the essential truth, unless it be lit up by the love that sees in all forms of human thought and work, the life-and-death struggles of separate human beings.—*Geo. Eliot*.

Extracts from Philip Gilbert Hamerton.

There is nothing so galling to human nature as the loss of social place and consideration, and it is usually in that form that unbelievers have learned the hardship of sacrifice. It requires immense faith in the ultimate value of veracity to express an unfashionable opinion.

The one great anxiety that torments thoughtful persons in the present day, is the establishment of an accepted moral authority. I am able to perceive only one that might be efficacious, and that is a severe public opinion. It may be said that public opinion exists already; and no doubt it does, but chiefly to reward conformity and punish non-conformity in externals. We want a public opinion that would sustain and encourage every one in the practice of the unostentatious virtues, especially in temperance, self-denial, and simplicity of life.

In a world like this where there is so little moral courage, people are easily brow-beaten, easily terrorized, and they have in general such an abject dread of any term implying degradation or disgrace, whilst they are at the same time so keenly alive to the advantages of social advancement, that it seems at first sight impossible to find any sure test of the genuineness of their professions.

There, is however, one sure test, and that is sacrifice. When people make *real* sacrifices for their faith its sincerity is unquestionable. But we must be well on our guard in admitting the reality of the sacrifices. Personal labor and trouble, *that cannot be delegated to working inferiors*, are the best test of sincerity on the active side.

He lived to show that wit may be
Divinely kind, divinely wise;
That, looking on earth's misery,
The clearest are the kindest eyes.

And when Death came to find our friend—
As loath to do the world such wrong—
He took his tenderest way to end
At once his service and his song.

H. C. Bunner on Holmes.

Good Advice.

Be firm. One constant element in luck
Is genuine, solid, old Teutonic pluck.
See yon tall shaft? It felt the earthquake's thrill,
Clung to its base, and greets the sunrise still.

Stick to your aim; the mongrel's hold will alip,
But only crow-bars loose the bulldog's grip;
Small as he looks, the jaw that never yields
Drags down the bellowing monarch of the fields.

Yet, in opinions look not always back—
Your wake is nothing, mind the coming track;
Leave what you've done for what you have to do;
Don't be "consistent," but be simply true.

—*Oliver Wendell Holmes.*



Notes from the Field

[Contributions for this department are always acceptable. We wish to make it a comprehensive report of the true condition of our churches, and a means of friendly intercourse that ought to be helpful to all. Kindly see that the communications reach us by the 25th of each month.]

ALAMEDA.—In writing items of church news, one is apt to dwell at considerable length upon social events, and give to them undue prominence. Although the social life of the church may serve as a barometer of its material success, yet it should not be forgotten that this is not the purpose for which churches are maintained. In this connection, it is good to note that Mr. Dodson's sermons have never been as strong and uplifting as of late. Two of his sermons this month, "Flower in the Crannied Wall," and "The Surprises of Truth," were full of that broad spirit of scientific helpfulness and the love of truth which characterize and dominate all his work. Not wholly to omit the record of social functions, it may be stated that the "Evening with Schubert," the third entertainment in the winter's Lyceum course, was of exceptional artistic excellence, all the participants being at their best. Mr. Robert Tormie's rendition of the "March Militaire" was a treat not soon to be forgotten.

The Union for Practical Progress is carrying on its work with its customary earnestness. An address on "Co-operative House-keeping," by Mrs. Charlotte Perkins Stetson, brought out a large and attentive audience. The work for December will be on "Ballot Reform."

BERKELEY. — On November 4th, Mr. Payne gave us the last of his series of three sermons, upon "A Child in the Midst," showing that we should become as little children in keeping our faith in God and the onward look, whatever betide. One of Mr. Payne's fine and uplifting sermons was upon "Seeing Jesus," and upon the immense power of personality in this world. Another, on the text "Adam, where art thou?" showed why it is that God is so mindful of men; that even He needs and desires man's help; that Deity and man working together may bring in the reign of righteousness. Another was upon "Keep thy heart," etc.; that though our feelings often control us, often bind us hand and foot, or set us free; though they carry us in opposition to reason, or in defiance of it—if the preponderance be on the wrong side of the division between right and wrong—we should not crush or root out our emotional nature, as the stoic advises.

Mr. Payne is superintendent of the Sunday-school, and talks with soulful earnestness to his large class of young people. Prof. Senger kindly plays the organ, and we have congregational singing. We had all the town to view the picturesque scene of our Spanish supper and sale, and to hear Mrs. Pierce and other artists sing and play. Teachers and pastor made the Halloween party, October 31st, for the Sunday-school children, gay with the old-time games; and our young people, on November 2d, gave a delightful entertainment, acting one of Howells' little plays to perfection, and joining in the graceful dance with carefully invited guests.

We have had a fully attended "Parish Social." Instead of giving a fair before Christmas, the Woman's Auxiliary decided that each member should give, in dollars, about what she would expect to spend for a fair. The Woman's Auxiliary is in full accord with the trustees. We believe in "Equal Rights." All questions relating to our hoped-for church-home have been submitted to, and decided by, the whole congregation.

HANFORD.—In this thriving town, near Tulare, the high moral and religious purpose

and eloquent speech of Mrs. Sarah Pratt Carr have attracted an excellent congregation, which includes the leading people of the place. It is self-supporting. Mrs. Carr's home is in the adjacent village of Lemoore, where her husband is a bank cashier. She has already effected quite a moral revolution in that little community by her Mothers' Meetings, Girls' Society, and public lectures to the men and boys, and now graduates to a larger sphere of labor. Young, attractive, gifted, deeply in earnest, she begins her lay ministry with every promise of a large usefulness to our cause and her fellow-creatures. We wish Unity Society every success. So far as we know, there is not an original Unitarian in the town, but our fellowship seems providentially intended to meet the intellectual and moral requirements of all free-thinking, religiously inclined people. This movement is missionary work in the best sense of the word. The Superintendent has promised to visit them the first week in December.

LOS ANGELES. — Our congregations are growing all the time, and Rev. Mr. Thomson is making friends with all the people, regardless of sect. Two lectures by General Lew Wallace have just been given under the auspices of the church. They proved a financial success. Other lectures are to follow during the winter.

The Unity Club had its opening night November 3d, on which occasion the people were entertained by an able lecture from Professor Search, Superintendent of City Schools, on the subject of "Gladstone."

The Sunday-school is growing in interest and numbers. A teachers' meeting is being organized under the supervision of Mr. J. O. Blakeley, a competent instructor.

The trustees are fearful that the auditorium of our church will not be large enough to hold the people this winter. The present seating capacity is nearly twelve hundred, and almost all the seats are occupied every Sabbath.

Dr. Fay's sermon on November 4th, on the subject: "Faith in Divine Things An Immense Practical Reality," was an eloquent and powerful discourse against materialism,

and listened to with deep interest by a congregation composing many of the most earnest Unitarian workers in the city.

OAKLAND.—The principal event in our church life during the past month has been the celebration of the twenty-fifth anniversary of the entrance of Rev. C. W. Wendte into the ministry. On Wednesday evening, October 31st, the precise anniversary of his first service in Chicago, a large company of his friends and parishioners filled the chapel and parlors. Addresses were made by Rev. Dr. Stebbins, G. R. Dodson, Mrs. E. T. Wilkes, and the chairman of the evening, Hon. Jno. P. Irish. Mr. Wendte responded gratefully, and with many reminiscences of his early ministry. The choir of the church furnished music, and all went merrily as a marriage bell. On the Sunday morning following Mr. Wendte gave his people interesting reminiscences of twenty-five years of a clergyman's life. He dwelt upon his pastorates in Chicago, Cincinnati, and Newport, R. I., with brief allusion to his nine years work in California. A tribute was rendered to his boyhood's pastor, Dr. E. S. Gannett, and old-time fellow-workers, including Rev. Robt. Collyer and Prof. David Swing. Altogether the impression of both social and service was exceedingly pleasant and profitable to all concerned.

On two successive Sunday evenings Mr. Wendte has lectured on Dr. Holmes and Wm. Cullen Bryant, with illustrative readings from their works.

"Religion and Politics" is the title of a sermon recently preached by Rev. C. W. Wendte, and printed in full in the Oakland "Enquirer" of the 12th inst. It criticises the Roman Catholics and A. P. A., taking strong ground against the latter organization, and deprecates the interference of the clergy in party politics, as well as the Christian Endeavor political program, which it denominates "Zeal for God without knowledge."

Rev. Mrs. Wilkes preached last Sunday an excellent discourse on "Our Poor."

The Ladies' Bazaar will be held on the 6th, 7th and 8th of December.

Mr. Wendte has been elected president of

the newly organized Oratorio Society of Oakland. It starts off brilliantly, and is rehearsing "Elijah," under the direction of Jas. E. Howe, Mus. Dr., formerly one of the M. E. Conservatory staff in Boston.

PASADENA.—Mr. Wendte preached for Rev. Miss Kollock on Sunday evening, the 18th inst. A large congregation was present in the beautiful Universalist Church. Both Dr. Conger and Miss Kollock participated in the service, and Mr. Wendte was warmly greeted at the close by many of the congregation.

A new organ, to cost \$5000, is being placed in the church, which is in an unusually prosperous condition.

Rev. Mr. Webster is preaching to good congregations in the same town as an independent liberal. He is also busily engaged in organizing socialist or altruistic colonies in Southern California.

Mrs. Harriet Kelsey Fay is quite in demand as an essayist in literary circles. She read a paper before the Friday Morning Club of Los Angeles recently, and will read again this week in Pasadena.

PORTLAND, OR.—On Sunday, October 21st, Rev. Dr. Eliot occupied the pulpit, in the absence of Mr. Wilbur, who was in Eugene City on missionary work. Mr. Eliot's theme was "Denominational Consciousness," taking as texts, "Thou bearest not the root, but the root thee," and John xv, the parable of the vine and branches. His further text was the Unitarian Pentecost at Saratoga. The situation under which the Conference met was described, "Without were fightings"—the conflicts and problems of the business world, and of the State, with the ever exigent social question, "Within were fears"—the anxieties and heart-searchings over our loved Zion. Out of these conditions of anxiety and deeply felt, prayerful responsibility, were born the spirit of power and devotion, which carried everything to a higher level. The real spiritual accord of the church was discovered, and the result was shown partly in the unanimously accepted constitution, but chiefly in the majesty

of new-found resolve and consecration. Such hours date renewedly the life of our whole Church. Dr. Eliot urged upon his hearers a careful reading of the papers of the Conference, and of the memorable proceedings narrated in the "Christian Register" of Oct. 4th and 11th. He noted the conspicuous share that laymen took; and he dwelt upon the duty which we owe to ourselves and to others, of cultivating a "denominational consciousness" and life. The possession of such a consciousness is ennobling, and not narrowing; the branch is vitalized and growing where its life as a branch is most intense, and differentiating, while still intimately bound up in the life of that root from which it springs. We are not in India or China, but are heirs of Christian civilization and of the religion of Jesus. The Unitarian is therefore rightly described as Christian of Christians and Puritan of Puritans,—and the confession which is now so proudly inscribed on the folds of our banner, is inspiring because it is the majestic Truth. The Unitarian more than any other may claim to know and believe the religion of Jesus. And how solemn and exigent is the call, the Macedonian cry of the world to-day, for an interpretation of Christianity, which shall reconcile the past and present, and proclaim a living word of God identical with the heart of Christian history, fulfilling that history, and yet transcending it, "in the name of the Man of Nazareth." Mrs. Humphry Ward expresses what we all need to realize and deeply feel, when she says: "Christianity claims us, because in its best forms it is the most moving and beautiful, the most striking and concrete testimony that history affords to the power of a divine and eternal life."

REDLANDS.—Rev. Mr. Wells is in improved health and spirits, and enjoying his new home. The society is discussing church plans.

RIVERSIDE.—A visit by the Superintendent to this place may result in services by Rev. Mr. Johnston, or at least a course of literary lectures.

Rev. George Deere, after a long and useful ministry over the Universalist Church in this

place, has resigned his pastorate. He is a most worthy man and minister, and carries with him into his retirement the general esteem and regard of the community, and of the ministers of all branches of the liberal faith.

SALEM, OR.—The Woman's Auxiliary Society is hard at work on an entertainment to be given in the Opera House on Thanksgiving night. The attraction will be an original fantasia, entitled "Ceres," composed by Mrs. Olive England, which will be put on the stage with great brilliancy.

The Unity Club numbers now some fifty members. On the first Monday and Tuesday in November, President Chapman of the State University gave two lectures to the club on "King Lear." These lectures were given in the church to an audience of over a hundred, and were of unusual ability, the speaker showing a profound knowledge of his subject, and giving utterance to some very radical thoughts on politics, economics and religion.

The Junior Unity, which meets every week, now numbers over forty, with many applications for membership. This club is studying Dickens' "Christmas Carol," and will give a Dickens party during the holidays. It spends an hour in study and an hour in dancing, and has in its membership young people from all the churches.

The parish library numbers now over four hundred volumes, and is used by a steadily increasing number of readers. Before church in the morning and evening there can always be seen a number reading until it is time for service to begin.

The Lend-a-Hand Club, which is composed of boys and girls between nine and fourteen, meets Saturday afternoons in Channing, under the charge of Mrs. Copeland. It numbers now about twenty, and is busy getting a Christmas-box ready for some poor children on the sea coast.

SAN BERNARDINO.—Rev. H. Digby Johnston has taken this community by storm. His audiences are large on Sunday, and his weekly Unity Club has an average attend-

ance of 150. Superintendent Wendte, who preached there on a Sunday morning recently, humorously says that the congregation listened to him with courtesy, but were evidently impatient for the time to arrive in the service when the Rev. Mr. Johnston should again resume it, if only to read the notices.

But, owing to depressed financial conditions and certain urgent indebtedness carried over from last year, it is still uncertain whether they can retain Mr. Johnston's services. Mr. Wendte has been hard at work trying to raise money among those interested, but with no great success. The effort will be continued, however, and it is still hoped that the good work may go on in this important town. So far as known there is not a denominational Unitarian in the congregation or in the city.

SAN DIEGO. — A meeting of the society was held on the 19th inst. Judge M. A. Luce presided. Mr. E. E. White, treasurer of the society, made a detailed financial exhibit, by which it appeared that the current expenses of the society had been fully met by subscriptions and collections. By the aid of Eastern friends, under the leadership of Miss Susan Hale, some \$1200 of indebtedness, capital and interest, had been paid off. The Sunday morning attendance had averaged 150, and on Easter Sunday rose to 430. Judge Luce spoke in feeling terms of the regret of the society in losing the services of Rev. J. F. Dutton, to whose ministrations this encouraging report was largely attributed. Mr. Dutton's health made a year of absolute rest a necessity. He would carry with him the profound regard and good wishes of his San Diego parishioners. Judge Works followed with a warm tribute to Mr. Dutton as a man and minister. His loss would be seriously felt by the church and general community. But they must be none the less loyal to the church and carry on the good work as before.

Rev. C. W. Wendte, Superintendent of the A. U. A., who was present to confer with the church officers concerning the affairs of the society, spoke warmly of Mr. Dut-

ton's work and personal worth. He pointed out the encouragements in their situation, and assured the society of the continued co-operation of the A. U. A. in their selection of a minister and in liquidating their church debt. Judge Luce feelingly contrasted this interest of the denomination in their condition and needs with their earlier experience as a church, when for eight years not a Unitarian minister visited them or relieved their pastor.

Rev. J. F. Dutton responded with evident emotion. He sorely regretted the necessity for his departure and begged them to be united and loyal in their support of his successor in the pulpit.

Mr. Dutton has purchased a home in Redlands, whose mountain air will, his friends hope, prove a bracing tonic to him. Mr. Wendte will supply the San Diego pulpit with ministers until some decision is arrived at concerning the pastorate.

SAN FRANCISCO. — First Church. — Dr. Stebbins has preached in the morning and Mr. Eliot in the evening during the past month. The evening services have been enriched musically by following the Martineau liturgical selections, to which Mr. H. J. Stewart, the accomplished organist of the church, has adapted appropriate music. The sermon is brief, but is so good that it may well be brief.

The Saturday morning lectures of the Channing Auxiliary have been excellent and warmly appreciated. In answer to a persistent demand, Prof. Le Conte's lecture on the Novel, and Prof. Howison's on Poetry, have been published, and others may be added.

The event of the month, socially, was the reception given by the Society in honor of the assistant pastor and his wife, on November 22d. It was largely attended, and perhaps the most social social ever enjoyed by our church. The parlors were most charmingly decorated with flowers and vines, the gorgeous chrysanthemums being very effective. No flowers of the field, however, could rival the human buds and blossoms. Our girls were at their best, both in appearance and

reality, and, by beauty of person, dress and manners, impressed the occasion with a rare charm. The affair was admirably managed by Mrs. Horace Wilson, President of the Channing Auxiliary, who, with her capable assistants, certainly demonstrated that Unitarians can enjoy an evening of simple social intercourse, and that their normal temperament is not low.

SANTA ANA.—The Superintendent spent a day or two in this country town of Orange county, and endeavored to assist Rev. E. R. Watson in raising money for a church edifice. Two friends promised \$500 each, but further inquiry showed that the time was not favorable for the enterprise, and it was postponed for the present. On Tuesday evening the Superintendent returned and conducted a religious service in Unity Hall, preaching on the characteristics of the liberal faith.

STOCKTON.—A course of five lectures is being given under the auspices of the Unitarian Society by Pres. D. S. Jordan, Profs. Bernard Moses and W. H. Hudson, and Rev. C. W. Wendte.



Books

A Light Through the Storm. Charles A. Keeler. (Wm. Doxey, San Francisco.) As a first volume of verse this little book will arrest the attention. Those who are familiar with the warm words of commendation with which a former book by Mr. Keeler on "The Evolution of Color in Birds" was received, will feel not a little surprised that so young a man can turn from science to poetry with such ease and success. The poems presented show a good spirit and in form are generally pleasing. The songs are musical and spirited. Here is a sample:

Oh the glad some onrushing
Of birds in the spring,
And the loosed waters gushing,
When every live thing
Finds a tongue for rejoicing,
And each silent clod
Upsprings, and is voicing
The bounty of God.

A love and appreciation of the beauties of Nature and a sympathy with struggling man find full expression. The title-page bears an extract from Shelley that strikes the keynote of the composition:

"And who feels discord now or sorrow?
Love is the universe to-day—
These are the slaves of dim to-morrow,
Darkening Life's labyrinthine way."

The pervading spirit of the poems is foreshadowed in these lines and in the title. Love is the "Light Through the Storm." The verses that touch religion show breadth and freedom, a true reverence, but little sympathy with the formal and conventional.

Modesty forbids our commenting on the mechanical beauties of the book, as we printed it, but the praise that it has received from others does not offend us as being unjust. The reproduction of pictures by William Keith add to the attraction and value of the book. The cover, designed by Mr. F. G. Burgess, is a fine example of the modern spirit in illustration. The book is bound in buckram cloth with gilt top edge. Price, \$1.25.

The Sons of the Vikings. John Gunn. (Thomas Nelson & Sons, New York.) A bright and entertaining book for boys, telling what Scotch boys can do in trying circumstances. This, like the former book, is a water story, and gives the adventures of two young fellows among the islands north of Scotland. There is quite a story of fraud, and the final triumph of the right, mixed up with the doings of the youngsters. The boys will greatly enjoy reading this book.

W. E. C.

Master and Men. William Burnet Wright. (Houghton, Mifflin & Co., Boston.) This book is, according to the author, the Sermon on the Mount preached on the plain, or an application of that sermon to the present times. The style is good and the book interesting from beginning to end. The author selects a few persons as illustrations of the sermon, among them the novelist and poet George Macdonald, Socrates, Gen.

Gordon, King Alfred, of whom he tells us many facts, some of them new. The book is one which should be in the library of every one interested in the welfare of humanity. Many wholesome truths are told, and told in such a way that no one can take offense. Mr. Wright's solution for all our troubles is an imitation of Jesus and a constant practice of the Golden Rule. W. E. C.

The Price of Peace. A. W. Ackerman. (A. C. McClurg & Co., Chicago.) This is a story of the times of King Ahab, and seems to accurately reproduce life of those times. There is a good deal of intrigue and war, and mingled with it all, both human love and divine love, or loyalty to God. Of such books we cannot have too many, and they ought to be widely read, that the people of to day may learn to know the people of Bible times and to regard them as real living personages, and not mere imaginary characters. W. E. C.

Lee & Shepard, of Boston, publish this year some banners illustrated by Irene Jerome, among them one containing a poem on the violets, by our loved brother, Rev. Wm. C. Gannett, exquisitely illustrated. The banners are composed of four cards fastened by silk ribbons, and designed to be hung on the walls. No prettier Christmas gift could be found, and there should be an enormous sale of these charming works of art. W. E. C.

A Hilltop Summer. Alyn Yates Keith. (Lee & Shepard, Boston.) This is another gift book which cannot fail to delight the fortunate recipient. It contains a quaintly written story of a summer's sojourn in a New England town. Several stories of New England life are told in a way that shows a keen appreciation of New England character. Some of the stories are pathetic, but relieved by flashes of humor. The book is daintily illustrated with New England scenes, and altogether is one of the most satisfactory books of the season. Any one in doubt what to buy for a Christmas gift cannot do better than secure a copy of "A Hilltop Summer." W. E. C.

The Search After Andrew Field. (Lee & Shepard, Boston.) We have had many stories of the War of the Revolution, and of the War of the Rebellion, but few about the War of 1812. The author of this book has, therefore, the advantage of a field but little known; and to still further increase the novelty he has laid the scene mostly in the neighborhood of the shore and islands in the St. Lawrence river. Not many characters are introduced, and they are quite natural, and only do what boys might be expected to do. There are no great sensations, but the book is written in a sprightly and attractive style, and the boys will eagerly read each page. Any boy who finds this amongst his Christmas gifts may esteem himself fortunate. W. E. C.

Up and Down the Nile. Oliver Optic. (Lee & Shepard, Boston.) The old man writes just as well as when his first books captured the boys and girls of America. In this book he conveys a great deal of information about Egypt, ancient and modern, the most fascinating of all lands. This deserves a place in the Sunday-school library, and with the others of this series will make a delightful Christmas gift for the older boys and girls. W. E. C.

Timar's Two Worlds. Mausius Jokai. (M. J. Ivers & Co., New York.) This novel, from the Hungarian novelist, has some points about it which make it worth one's while to read. We are introduced to a new people and to a new style, which is always a pleasure to the habitual novel reader. It is not, however, a book to be put into every one's hands. W. E. C.

The Wonderful City. J. S. Fletcher. (Thos. Nelson & Sons, New York.) This story of a peculiar people, in an inaccessible canyon, reached only by a waterfall, reads much like a story which we have seen before; but we suppose it is original. Readers fond of the improbable will enjoy reading this description of a wonderful city and its no less wonderful inhabitants. The story is well enough told, but seems to serve no useful purpose. W. E. C.

Recreation

Back Country Poems. Sam Walter Foss. (Lee & Shepard, Boston.) A prettily bound book of dialect poems which will please many readers. The verses are good, and in some cases have a pathos that will touch the heart. They are not polished or finished productions, but some of them will awaken the emotions, which is the true mission of poetry. There is a pleasant humor about them all which makes them cheerful reading. W. E. C.

Little Miss Faith. Grace Le Baron. (Lee & Shepard, Boston.) Every Sunday-school library wants this charming story, which will attract the younger readers, for whom there is never enough. The story is healthy and will make a pretty Christmas gift for the little girls. W. E. C.

Vagabondia. (Copeland & Day, Boston.) These poems, originally published in London, have an abandon about them which reminds one of Rosetti or Whitman. They are full of poetic fire and send a thrill through the veins. They are of the sensuous order, though occasionally rising onto a higher plane of thought. The book is quaintly bound, and quite originally illustrated, making a desirable addition to out-of-the-way books.

W. E. C.

An Outing With the Queen of Hearts. Albion W. Tourgée. (Merrill & Baker, New York.) Anything from the pen of this author is sure of a cordial welcome, and this dainty volume, with every page illustrated by his daughter Aimée, and bound daintily in blue and silver, makes an ideal gift book. It is unlike anything that he has written before, but none the less acceptable for that reason, and shows that the powers of the author are greater than we had supposed. His delight in nature and in fishing enkindles a response even in the hearts of those who know nothing of the delights of the fisherman's art. His description of hooking three bass at one time and having them stolen by an eagle, is worthy of a place with the exciting passages in his other books.

W. E. C.

Mr. Dodson tells a good story of his early ministerial life. Before he was fairly fledged as a minister, he was sent into the outlying districts to try his hand. One feature of the services of the denomination was an invitation at the close for all who desired baptism to present themselves. On one occasion, the boyish preacher extended the invitation, expecting no response, but was surprised when a tough-looking customer came forward to be immersed. The preacher afterward learned that this action was not due to his eloquence or persuasiveness, but that the convert had previously declared that he would "join" the first chance he had. Mr. Dodson, doubting his authority in advance of ordination, postponed action, and went back to report to the church dignitary in authority. The old gentleman heard the story, and then disposed of the case by briefly remarking, "Young man, string your own fish!"

A mother who had been obliged to punish her two children, put them to bed and hovered around the door with parental anxiety. Hearing a gentle voice, she softly opened the door, and was touched to see the penitent children on their knees, with the elder leading in prayer. Straining her ears she heard this fervent petition: "Oh, God! please send us another mother, right away. We can't stand this one any longer."

Frances Power Cobbe, speaking of a fashionable school at Brighton to which she was sent, her education there for two years costing £1000, and at which she says the emphasis was put on subjects in the inverse ratio of their importance, gives the following as a specimen of the religious training: "One Ash Wednesday, I remember, they provided us with a dish of salt fish; and, when this was removed to make room for the roast mutton, they addressed us in a short discourse, setting forth the merits of fasting, and ending by the remark that they left us free to take meat or not as we pleased, but that they hoped we should fast. 'It would be good for our souls AND OUR FIGURES.'"

A little boy was telling a little girl about Indians. He said: "An Indian man is a brave, and an Indian woman is a squaw." The little girl's father, overhearing the conversation, asked: "Well, Willie, what's an Indian baby called?" He thought a moment and then answered with the utmost gravity: "I don't know, but I think it must be a squash."

Womanly charm and loveliness is fortunately not at all dependent on the mathematical faculty. A gentleman of San Francisco was lately walking with his estimable and accomplished wife. From one of our hills she caught sight of a fine American ship lying at anchor. "There, my dear," said she, "is the largest wooden ship ever built." "Indeed!" remarked her husband. "Yes," she rejoined, "seven hundred tons." "Seven hundred tons!" her husband remarked with a superior smile. "Oh, no," she added, "I mean seven hundred thousand tons."

A fine example of mixed metaphor is afforded by an Oakland paper, which displays as its descriptive title, "A free lance, an open book, and a dead shot."

He—"How chilly it is to night. I could hug up to a stove, I feel so cold." She—"Is that so? Why, I'm so warm, I feel just like a stove."

"Ah!" remarked the great musician, as he walked the floor with his howling offspring in his arms, "it is much easier to compose a grand opera than a wakeful baby."

"I like Sunday-school better than any other school," said Willie. "I am pleased to hear that, my little man," said the minister. "Now, will you tell me why?" "Yes, sir; it only comes once a week."

The Suitor (bitterly)—"You reject me? Why, some months ago I consented to wait until you could learn to know me better!" The Girl—"Yes; that's where you made your mistake."

"But why do you object to Henry, father?" "Because he has no prospects," replied the millionaire, sternly. "But you forget, father, what good prospects Henry would have if you didn't object."

"There's one thing I don't understand," said little Harry; "that's why good-tasting things like pie make me sick, while bad-tasting things like medicine make me well. It ought to be the other way."

CHURCH DIRECTORY.

At the suggestion of a correspondent, we publish a directory of the Unitarian ministers on the Pacific Coast so far as known. We would esteem it a favor if the pastors whose addresses are not given, would supply us with the data to make the list complete.

CALIFORNIA.

ALAMEDA.....Rev. George R. Dodson, Pastor
BERKELEY.....Rev. E. B. Payne
FRESNO.....
LOS ANGELES.....Rev. J. S. Thomson
LOS ANGELES.....Rev. R. M. Webster
LOS GATOS.....

OAKLAND.....Rev. C. W. Wendte
Hotel Metropole
Mrs. Eliza Tupper Wilkes, Asst. Pastor

ONTARIO }
POMONA }Rev. U. G. B. Pierce
CHINO... }

REDLANDS.....Rev. A. J. Wells
SACRAMENTO.....Supplies
SAN BERNARDINO.....Rev. H. Digby Johnston
SAN DIEGO.....Rev. J. Frederick Dutton
SAN FRANCISCO.....Rev. Horatio Stebbins
1609 Larkin St.
Rev. Wm. G. Eliot, Jr.

SAN FRANCISCO.....Rev. Leslie W. Sprague
2610 Folsom St.

SAN JOSE.....Rev. W. M. Jones
SANTA ANA.....Rev. E. R. Watson
SANTA BARBARA.....Rev. E. F. Dinsmore
SANTA MARIA.....Rev. G. T. Weaver
STOCKTON.....Rev. G. Heber Rice

OREGON.

PORTLAND...Rev. Thos. L. Eliot, Pastor Emeritus
PORTLAND.....Rev. E. M. Wilbur
62 Twenty-first St. North

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EUGENE.....Supplies

WASHINGTON.

OLYMPIA.....Supplies
MCMILLAN.....

PUYALLUP.....Rev. F. H. Adams
SEATTLE.....

SPOKANE.....Rev. A. G. Wilson
EVERETT.....Supplies

AFFILIATED CHURCHES.

TACOMA (First Free Church)—Rev. Alfred W. Martin
414 North G St.

MINISTERS NOT SETTLED OVER CHURCHES.

BERKELEY.....Rev. Nicholas E. Boyd
DUNDEE, OR.Rev. Geo. H. Greer
DUNDEE, OR.Rev. Elwin S. Greer
OAKLAND.....Rev. G. B. Allen
PASADENA.....Rev. Eli Fay
139 S. Euclid Ave.

POMONA.....Rev. Florence Lounsbury Pierce
SACRAMENTO.....Rev. Chas. P. Massey
SAN FRANCISCO.....Rev. Lila Frost Sprague
2610 Folsom St.

SAN JOSE.....Rev. David Heap
SAN JOSE.....Mrs. B. F. Norris

Some Books on Sale at Unitarian Headquarters, Room 81, Crocker Building, San Francisco.

- Members of One Body*—Six sermons by Sam'l McChord Crothers.....Price, 75c.
- What is the Bible?*—By Rev. J. T. Sunderland. \$1.00
- The Liberal Christian Ministry*—By Rev. J. T. Sunderland.....Price, 50c.
- Jesus Brought Back*—By Rev. Joseph Henry Crooker.....Price, \$1.00
- Problems in American Society*—By Rev. J. H. Crooker.....Price, \$1.00
- Ways of the Spirit*—Rev. F. H. Hedge. Price, \$1.50
- The Man Jesus*—By Rev. John W. Chadwick. \$1.00
- The Power of an Endless Life*—By Rev. John W. Chadwick.....Price, \$1.00
- The Revelation of God, and Other Sermons*—By Rev. John W. Chadwick.....Price, \$1.00
- The Bible of To-Day*—By Rev. John W. Chadwick. Price, \$1.00
- The Evolution of Christianity*—By Rev. M. J. Savage.....Price, \$1.00
- In Spirit and in Truth*—Essays by younger ministers of the Unitarian Church.....Price, \$1.00
- Jesus and the Men About Him*—By Rev. Chas. F. Dole.....Price, 25c.
- The Coming Religion*—By Rev. Thomas Van Ness.....Price, \$1.00
- The Irrepressible Conflict between Two World Theories*—By Rev. M. J. Savage.....Price, \$1.00
- Ten Discourses on Orthodoxy*—By Rev. J. H. Allen. Price, 25c.
- The Thought of God. Hymns and Poems*—By Rev. F. L. Hosmer and Rev. W. C. Gannett. Price, 50c.
- A Study of the Sects*—By Rev. W. H. Lyon. 50c.
- Psychics. Facts and Theories*—By Rev. M. J. Savage.....Price, \$1.00
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- Seeing and Being*—By Rev. John W. Chadwick.\$1.00
- Lessons from the World of Matter and World of Man*—By Theodore Parker.....Price, 50c.
- Five Prophets of To-Day.* By Rev. E. E. Hale. Rev. W. H. Lyon, Rev. Chas. G. Ames....25c.
- Scattered Leaves. Essays on Life, Faith and Work.* Channing Auxiliary, San Francisco....Price, 75c.
- The Faith that Makes Faithful*—By Rev. W. C. Gannett and Rev. Jenkin L. Jones. Price, cloth, \$1.00; paper, 50c.
- Blessed Be Drudgery*—By Rev. W. C. Gannett. Single copies, 10c.; 1 dozen, \$1.00
- The Sparrow's Fall*—By Rev. W. C. Gannett. Single copies, 2c.; 100 copies, 60c.
- The Royalty of Service*—By Rev. F. L. Hosmer. Single copies, 10c.; 1 dozen, \$1.00
- The Primitive Gospel and its "Life of Jesus."* An Essay—By Rev. S. R. Calthrop.....Price, 25c.
- History of the First Unitarian Church, Portland, Oregon, 1867-1892*—By Earl Morse Wilbur.....Price, cloth, 75c.; Morocco, \$1.25
- Psychics*—By M. J. Savage.....Price, 50c.
- Eccle Spiritus*—A statement of the Spirit of Jesus as the Law of Life.....Price, in cloth, \$1.25

- The Spiritual Life*—Studies of Devotion and Worship. 198 pages.....Cloth, \$1.00
- Jesus in Modern Life*—M. J. Savage. A series of sermons.....Cloth, \$1.00
- Uplifts of Heart and Will*—Religious Aspirations in Prose and Verse.....Cloth, 50c.
- Borrowings and More Borrowings*—Two companion volumes issued by the ladies of the Oakland Unitarian Church.....Price, cloth, 75c.
- the New Bible and Its New Uses*—By Crooker. Cloth. Price, \$1.00
- Immortality and Science*.....Cloth. Price, 75c.
- Seven Great Religions*—By Jenk. L. Jones. Paper, 75c.
- Chorus of Faith*—By Jenk. L. Jones...Cloth, \$1.00
- Science and Religion*—By Jas. T. Bixby.
- Heart-Beats*—By Mozoomdar..Cloth. Price, \$1.50
- Reports of World's Parliament of Religions*—By Dr. Barrows. 2 vols; silk cloth, \$6.00; American morocco, \$9.00; Turkey morocco, \$12.00.
- The New Liturgy.* Cloth.....\$1.00
- Excursions of an Evolutionist*—Fiske. Cloth. \$2.00
- Myths and Myth-makers*—Fiske. Cloth.....\$2.00
- A Historical Sketch of the Unitarian Movement since the Reformation*—By Jos. Henry Allen, D. D. Cloth, \$1.50.
- Short History of Unitarianism*—Mott. Cloth, 50c.
- For Thought and Remembrance*—A booklet of selections, compiled by the Yule Club of Oakland Church. Price, 35c.
- The Future of Unitarianism*—Mrs. Humphry-Ward. Address delivered recently in London. (Price unknown as yet.)
- Calendars—Wayside Inns*.....\$.75
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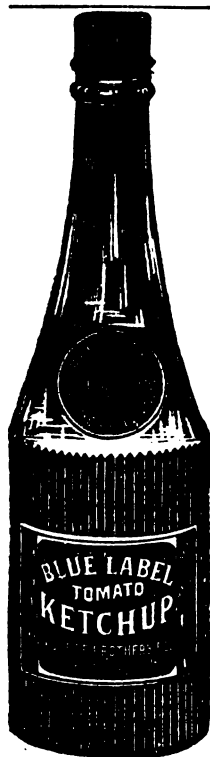
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THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. 3

San Francisco, January, 1895

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Chas. A. Murdock

Editorial Contributors

All the ministers of the Conference

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Yet trouble springs not from the ground,
Nor pain from chance;
The Eternal order circles round,
And wave and storm find mete and bound
In Providence. —*Anniversary Poem.*

Editorial

Introspection is of doubtful value; it is so much in danger of being overdone. To "know thyself" is well; but there is the possibility of knowing ourselves too well, thinking of ourselves too much and attaching too much importance to both our mortal bodies and our immortal souls. If there is any human being who is particularly uninteresting and in the largest sense hopeless, it is the man whose interest centers and ends in himself—who is contemptibly careful of his comfort and smugly satisfied if he fancies he has saved his soul. There is a scripture that tells of those who think they save but really lose, and another of the man that in risking and losing truly saves, and they are perpetually fulfilled.

But the other extreme is equally to be condemned. The man with no care, who never stops to ponder on what life really is to him and what he is doing with it, is not far removed from the beast of the field. We are all in danger of acting automatically from habit and losing sight of the principles that gave birth to the habit. With many, life is such a struggle and a scratch for mere existence that there seems to be room for nothing else. One of its great dangers is a deadening down to cheerless monotony. Happy is the man who can preserve the enthusiasm with which life ought to begin, who does not allow it to become a tread-mill, who finds a fresh interest in each day, and who learns to make so much of the things that he can enjoy, that he can bear the hard rubs and the long pulls that few lives escape. But beyond any achievements of habit or any utilitarian philosophy every well-centered life must rest secure on some fundamental convictions. We need now and then to examine these saving faiths to make sure that they are in good order and serviceable condition, and the beginning of the new year seems a

fitting time. At least once a year a man should settle in his own mind what is the real purpose of his life, and consider if his manner of living, his habits and his daily thoughts and aims are in harmony with it. There is as much need of spiritual stock-taking as of material. If we are lessening our capital we want to know it, and if we are in a position to pay dividends we ought to do it. The Christmas days are fortunately placed as striking a key-note at the right time.

For the purposes of this needed survey of what we are and what we would be all the world is Christian. Whatever meaning attaches to the word in a narrow or ecclesiastical sense, all mankind must recognize that the spirit of love that underlies Christmas, with the unselfishness flowing from it and bringing peace and good-will, is especially and essentially Christian. Other religions may express it—they must express it if they are religions,—but that does not detract from the expression that has so moved the world that such a word as *Christendom* has gained its place in language. We need again and again to remind ourselves that the religion that Christ taught is a very different thing from the theological structure called the Christian Church. He summed up religion as consisting in love of God our Father, and of man our brother. Very simple in statement, but all-comprehensive. The man who in his heart loves God and in his life shows that he does—the man who truly loves his neighbor as himself and proves it by a life of unselfish goodness—is in the best and highest sense a Christian. The man who has not attained to these heights, but who is patiently and earnestly striving to do so, is a Christian, also, in the sense that he is in purpose a follower of Christ.

Man is on earth to grow, to reach upward, to realize the highest possibilities of human life. In all ages there have been lofty souls striving for the higher life, inspirers of their fellow-man,—prophets, seers, saints. Of these we accept Jesus of Nazareth as the greatest, and feel that in making his spirit ours we are fulfilling the end of our being. With him as

our leader we choose the higher life, and strive to be upright and true, to be pure, to be just and merciful and kind, to be humble, to be patient, and to be of good cheer, to fight the good fight with courage, to endure all things, to overcome evil with good, and to do all in our power to bring God's kingdom to earth by seeking and doing his will. And this we do not for petty soul-saving, but because it is the true end of life. As Tennyson puts it—

“And because right is right
To follow right were wisdom
In the scorn of consequence.”

This is our reasonable service, and if our lives have been led away from these paths they are to be sternly brought back. There is no other way of peace, or joy, or final good.

It may not be amiss to pass from the purely individual standpoint and consider for a moment what we are committed to as Unitarians and what are our habits as members of that household of faith; and if we are wise we will not think of ourselves more highly than we ought to, but turn our attention to those things in which we are weak or lacking. We are quite apt to felicitate ourselves upon our freedom from superstition and to give thanks that we are not as other men in the matter of credulity. We make much of our reason and are exposed to a feeling of contempt for those who still firmly hold to that which to us is utterly untenable. We sometimes pass harsh judgments on their honesty and conclude that they cannot believe what we think they pretend to. This is unwise and unwarrantable. Why need we be concerned with the real or fancied delinquencies of others? Have we not enough of our own that in our inmost heart we know to be very real? New Year's is a good time to survey our beams. This very disposition to severity of judgment is one. Complacency and self-satisfaction is a blinding stick of timber. We are entirely too fond of citing all the poets, the noblest of statesmen, and the foremost of great men as Unitarians, as though their testimony settled the thing and left the bulk of mankind blind followers of

the blind. It is quite natural that we should take refuge in quality as superior to quantity; but let us remember that now, as long ago, spiritual things may be revealed to babes, and that the temper we sometimes find in our pulpits and in our pews is not that of the little child. Conceit and receptivity are wholly antagonistic.

But humility is in nowise related to indifference. And here is another formidable beam, obscuring all true vision. It is not fair to all individuals to generalize, but it cannot be denied that we lack in zeal. Our opportunity is great, our privileges unnumbered, but we are strangely inactive. We have the most improved pattern of locomotive and a good road bed, but we generate little steam, and so make slow progress. We may use poor fuel or it may be because of our altitude that water is with difficulty raised to the boiling point, but we certainly need more motive power. Can it be that we are so intelligent that all the blood is drawn from our heart to sustain our brain? Is refinement destructive of energy? And does speculation paralyze the will? There are notable exceptions of both individuals and societies, but it may be doubted if the average Unitarian makes as great sacrifices either for his church or his fellow-man as the average orthodox Christian, or our elder brothers, the Jews. We must be judged by our fruits, and if we do not give freely of our substance and of our selves for the support of our churches and for the relief and elevation of our brother-man we are condemning our tree.

In the broad and liberal attitude we occupy there is a good deal of danger of losing our power through diffusion. We so fear to be narrow and partial that we are shy of any boundaries. We are so anxious to be free that we object to working in harness. There is danger of cant in much discussion of the "undenominational" and "unsectarian." A soul must have a body if it expects to take a hand in mundane affairs, and we need not despise the body because it is of less importance than the soul it harbors. The Unitarian denomination is in the com-

mon sense undenominational. It places little stress on the organized forms of religion, and refuses to recognize any distinction of obligation between church members and non-church members. It has no test of belief and no fence of creed. It is not sectarian in any true sense, but it *is* a religious body, with distinct position and positive aim, and as such it is entitled to support as loyal, and service as zealous as that accorded to any other organization on earth. It is equally deserving and ought to command not a lukewarm, half-hearted following, but an enthusiasm of devotion that would give it a foremost place among the powers working for righteousness.



Notes

This life is full of mysteries, and some of them are especially unaccountable and with great power for discomfort. How an editor, however distracted, in making up a report of the last Unitarian Club dinner, could so fall short of his intention as to omit any reference to the remarks of Rev. Leslie W. Sprague is past human comprehension. That a scissored report from a daily might escape the paste-pot and hide from sight is understandable, on the theory of the inherent depravity of inanimate things, but how the absence could escape the editorial notice in making up the article is unfathomable. Mr. Sprague was asked to write out his address in full for this number, or expand it into an article of any length, but other duties prevented. We can only make this lame explanation, confessing stupidity, that we may be acquitted of "malice aforethought."

In trying to gain a rational explanation of how a human mind can so disappoint its proprietor, a story of an Oakland litigant throws some light on the problem. A friend asked him how he happened to lose his case. "Oh," he replied, "I had a lawyer who got to talking and went off and left his mouth running." If one wants one's mind to do good service one must stay by and hold it to its work.

At Trinity Church, Boston, a meeting in the interest of the Tuskegee Normal and Industrial Institute was held on Sunday evening Dec. 16th, Dr. Donald, the rector, presiding. There were addresses by Gov. Greenhalge, Hon. Sherman Hoar and Mrs. Julia Ward Howe—all good Unitarians,—and a quartette of students sang plantation songs. The Episcopal Church is neither dead nor sleeping.

At Cleveland, on Thanksgiving Day, the new Jewish Synagogue was occupied by a congregation ministered to by two Jewish rabbis and two Unitarian women. Miss Florence Buck made the opening prayer and Miss Marion Murdoch preached the sermon. What a contrast from the old temple worship, with its separate court for the Gentiles and another separate court for the women.

Father Doyle, a Catholic priest, lectured lately at the Union Seminary in New York on "Methods of Preaching." He was introduced by Rev. Chas. A. Briggs. The Presbyterians are conservative, but such straws as this show a thawing wind.

The London School Board election was a triumph for the Progressives, the Clericals losing ten seats, which reduced their majority to three. It was hoped that so decisive an expression of the popular feeling would have some effect on the narrow-gauge members still in control, but the "Inquirer" of Dec. 8th reports a stormy first meeting and an uncompromising attitude of firm opposition to the Liberal side. It is bitter fight to the end, and in the meantime the schools will suffer.

The statue of Starr King in Golden Gate Park has impressed the bold and brilliant journalist, Arthur McEwen. He finds "in the large features intellect, sympathy, eloquence, manliness." He philosophizes as to what would be his gospel were he to make his advent now, and concludes that his message would be to the young, and that if he "could command his stout and self-respecting spirit to the Native Sons of the Golden West, California would be rescued."

The Christmas "Impress" is an especially fine number. In repeating at the close of each editorial paragraph the herald's call of "Peace on Earth, Good-will to Men" a striking arraignment of present conditions is made. The contrasts are painful, as the selections of the incidents and statistics of poverty, suffering and crime are most unsparingly made. The remedy for all these deplorable wrongs is suggested in the editorial quoted on another page—organized love.

In the "Free Church Record" for December, the editor charges the Free Religious Association with having surrendered the cause of freedom and fellowship in religion and denied the principle it was founded to serve. In another article he speaks of the fatal contradiction inherent in the platform of the recently organized American Congress of Liberal Religious Societies. On the last page he issues a call for "the Free Church of the Ideal," and asks those in sympathy to send their names.

San Francisco has devoted a good deal of its Christmas spirit this season to a Ward for Incurables in the Children's Hospital. The work has been led by the "Examiner" and joined in by sympathetic children and adults in many quarters. Benefits, fairs and generous donations have swelled the fund, and there is no doubt of success. Such a cause and such a result go far to mitigate the extravagance and idiocy that make Christmas a season in which too many people leave their debts unpaid to make presents that are either harmful or unappreciated.

Rev. Thos. Van Ness and others have organized in Boston the Harvard Unitarian Club, designed to bring students of the Harvard Divinity School into more immediate contact with the actual working ministry, and for the discussion of matters of common interest. The first meeting was addressed by Rev. M. J. Savage and others on the aims and methods of the American Unitarian Association. A collation and social followed. It seems an excellent idea.

Rev. E. B. Payne contributes a charming poem to the December "Unitarian," "A Christmas Melody" of faith, hope and love. He must have a large fund of vitality to preach, edit a paper, direct a movement of brotherhood and then throw off poems for recreation.

The death of Robert Louis Stevenson seems a personal loss to every lover of literature. He has given the world much pleasure in many forms. Nothing is more charming and delightful than his earlier works, "An Inland Voyage" and "Travels with a Donkey." In "Treasure Island" and his other books of thrilling adventure there is a robust note not often met in these latter days, while in his essays and biographies he shows keen observation and a wise judgment. He was unequal, but always original and fresh and exceedingly versatile. From the delicacy of "Children's Verses" to the brutality of the "Wrong Box" is a wide stretch. Whatever he wrote was worth reading, if for its literary style alone. He had a singularly attractive personality, and now that his long struggle with a feeble frame has ended, there is a feeling as of a light gone out.

Our fellow-worker, Mr. John P. Irish, of Oakland, gave the principal address at the dedication of the new high school at that place last week. The new building cost \$175,000 and is a model of completeness. The address by Mr. Irish has been spoken of as singularly appropriate and fine. It was a defense of the secular school idea. He drew a picture of the European monarchies resting upon their standing armies and America's great standing army of fifteen millions of earnest student youth in the public schools, and made an earnest plea for science and untrammelled studies in every direction of human knowledge and art.

Unity Church of Los Angeles, at the suggestion of Rev. J. S. Thomson, has voted a fraternal gift of \$100 to its sister society of San Bernardino. This, together with other assurances of sympathy and help, has decided the young society at this point to continue for the ensuing year.

San Diego is fortunate in having among its members a former minister, Mr. Frederick Meakin, who kindly consents to preach during the interim before the settlement of another minister. The society has invited Rev. Eliza T. Wilkes to occupy the pulpit for two Sundays. Negotiations are in progress with an Eastern minister of standing and character to fill the vacancy left by the withdrawal of Rev. J. F. Dutton.

A fine Christmas budget of publications comes from the Japanese Unitarian Association. "The Crisis in Morals," by Jas. T. Bixby, is issued in uniform style with Clarke's "Steps in Belief." In pamphlet form there are offered: "William E. Channing," "Theodore Parker," Hedge's "Problem of Evil," Dr. Bellows' "Orthodoxy and Liberal Christianity, Compared and Contrasted," Savage's "God of Evolution, and Man of Evolution," and several sermons by Rev. Clay MacCauley, Rev. A. M. Knapp, Rev. Henry W. Hanks and others. Mr. S. B. Kanda, who is affectionately remembered by the Sunday-school of the First Unitarian Church in San Francisco, has translated many of these publications. The enterprise and activity of our Japanese mission is very gratifying, and we can but feel that the people who are showing such capacity as warriors are the kind of people who will appreciate the form of religious truth that Mr. MacCauley and his associates are presenting.

Our readers will kindly remember that all books reviewed in our columns can be procured through our Unitarian book-room, 81 Crocker Building, San Francisco.

Friends wishing to contribute to the memorial portrait of the late Rev. Grindall Reynolds, to be hung in the Unitarian Building, Boston, can send their subscriptions to Mrs. S. E. Hooper, 36 Rutland Square, Boston, Mass.

Rev. Eugene R. Shippen was installed as minister of the First Parish in Dorchester, Mass., on Dec. 6th. The society is two hundred and sixty-four years old and has had but eleven pastors.

Personal

We are particularly pleased to learn that Rev. Dr. Thomas L. Eliot, Pastor Emeritus of our Portland church, who for two years has been prevented from active pulpit duty by the state of his health, seems to have recovered his former vigor and to be done with invalidism altogether. He is now preaching nearly every Sunday, with great enjoyment to himself and his hearers.

Rev. J. Frederick Dutton preached his final sermon to the congregation at San Diego on Nov. 24th, taking as his subject "Feeling, Action and Thought United in Religion." It is with deep regret that his people consented to a separation, for they have learned to respect him thoroughly and love him deeply.

Rev. Nicholas E. Boyd, who has been engaged in literary work and other occupations for some years, has accepted the position of chaplain at the Sailors' Home in San Francisco. There are generally more than three hundred sailors in the home, and Mr. Boyd will find opportunity for constant service.

Rev. N. A. Haskell, formerly of San Jose, and now pastor of the Unitarian church, Denver, Colorado, has recently been sojourning in San Francisco, where Mrs. Haskell has been lying dangerously ill for some time past. Mr. Haskell is very happy in his new parish at Denver, where he has been doing excellent work, and is already highly esteemed as a preacher and a man; but he has felt it his duty to be with his wife during her illness, and has, therefore, resigned his pastorate over the Denver church, intending to remain in our city for the present. We have not learned what action the Denver society has taken upon the letter of withdrawal. Mr. and Mrs. Haskell have the hearty sympathy of the editors and readers of the Pacific Unitarian in the great trial which is upon them.

Rev. Mrs. Eliza Tupper Wilkes is to visit Southern California during the early part of January, occupying the San Diego pulpit on the 6th and 13th of January.

Rev. W. M. Jones, of San Jose, has been unable to preach for two Sundays past, owing to a severe affection of the throat which has come upon him. Rev. Dr. Stebbins, at short notice, very kindly took his place in the San Jose pulpit, and was warmly received by the people of the church.

The Santa Ana "Standard" of Dec. 8th has this appreciative notice: "Rev. E. R. Watson, the Unitarian preacher of this city, will leave soon for the East, where he will accept a position in a college as professor. The people of Santa Ana will lose the finest scholar, the best preacher and the ablest thinker in Orange county. He has built up a fine church here, and has a host of admirers who appreciate brains in a pulpit, a luxury rarely enjoyed in Santa Ana. We wish him all the happiness this life affords when he takes up his new residence."

Rev. J. H. Garnett, who resigned the pastorate of the Baptist Church in San Jose some two years or more since, and united with the Unitarians, becoming associate, and afterwards successor, to Rev. N. A. Haskell, in that city, has recently united again with the Baptists, and rejoined his former church in San Jose as a private member. Mr. Garnett states in letters to his Unitarian friends that he still shares their religious and theological views, but feels more at home in the Baptist fellowship. Since his resignation from the Unitarian pulpit he has been occupied with editorial work in San Jose, and states that he will never again enter the pulpit. We wish Mr. Garnett all happiness in this change, while we regret the loss of one whom we had come to esteem very highly as an earnest and able man and minister. We should be disposed to see in his warm reception by his Baptist friends an indication of the increasing breadth and liberality of that church, were we not apprehensive that his restoration to fellowship was purchased at the price of silence on his part. But every man must settle with his own conscience as to the duty of bearing testimony to his highest conception of truth.

Rev. Philip S. Thacher visited Santa Barbara last month, and was greeted by many of his friends on Dec. 9th, when he preached at Unity Church. On Saturday evening, Dec. 15th, a reception to Mr. Thacher was given by the ladies of the church. It was largely attended and was a pleasant affair.

Mr. John Montieth, now residing at Sausalito, formerly a Presbyterian minister, occupied Mr. Sprague's pulpit on Sunday evening, Dec. 9th, speaking upon "Knowledge and Love." Mr. Monteith is a frequent contributor to the "Non-Sectarian." A late review of Kidd's "Social Evolution" is particularly strong and discriminating.



Contributed

The End of Being.

By Rev. Heratio Stebbins, D. D.

I have created him for my glory.—*Isaiah 43:7.*

A poet says that happiness is our being's end and aim. The Catechism says that the end of man's being is to glorify God and enjoy him forever. The preamble of the Constitution of the United States says that happiness as a pursuit is an inalienable right. The prophet affirms God's purpose in man as the final apology.

There is a grandness in the prophet's reason that overshadows poet, catechism and preamble of Constitution. In these questioning times, in which we are exposed to forget that it is the peculiar characteristic of childhood to ask questions that no one can answer, many ask: What is the purpose of life? Why are we here? What are we here for? Is it worth while to be here? Is life worth living? These are all old questions; and, indeed, they are the foundation of all our thought—What am I? How came I here? And what will become of me? These questions are the beginning of thought, as they are the beginning of everything human that is great. True, sometimes these questions are asked with a whim and a sneer, as if to cast contempt on man and his lot. But they are the serious and pro-

found questions of human nature, and because they are not obvious and superficial, they are sometimes asked with frivolous conceit? They imply that there is a purpose and end in man's being. They arise in the mind and heart of man as inevitably as the idea of cause and effect in the understanding. And thus all cause and effect, which is science, and all purpose and end, which is will, culminate in man. All our knowledge is to cast a radiant stream of light on man and his circumstances, his being and destiny. A young man, a student of science in some of its highest departments, said to me: "There is no such thing as science for science's sake. Science is for man; for the light it throws on his path and on his nature." The great teacher of Israel is in the same strain, carrying it to a higher note, making the purpose of man's being to end in God, in God's glory, as the student made science to end in man, and in the glory of his estate.

"I have created him for my glory." Notice the amazing self-consciousness there. Israel is the type of the race of mankind. God has made this human world for his own sake, for the sake of his own glory, as if a divine ambition possessed him to augment his own greatness and power upon the throne of the universe! But it is not Almighty selfishness that inspires this purpose. True, this world of man is a sublime affair. To conceive it, to think of it, as an enterprise, is possible only to an infinite mind; and if that mind were only an infinite self-will, it might be inspired by the glory of doing it, as Nebuchadnezzar the king walked in the palace of the kingdom of Babylon, and said: "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?"

But not so the design of this human world for the glory of God. The glory of God is no Babylonian splendor; no Napoleonic ambition. There is a glory of God that we see and feel in his works; a terribleness of power and a beauty of wisdom. The heavens declare it, and the firmament showeth it.

But there is a glory of God that is a more wondrous thing than world or star, or any work of his hand. His supreme glory, above all the lesser glories that lie, as it were, at his feet, is that he is what he is, so that his own being is an eternal joy. He is above his works; greater than anything he ever did; fairer than beauty, and stronger than strength.

We have a little hint or suggestion of this kind of glory in human form. Has it not been your happy fortune, some time in your life, to see one—man or woman—all whose actions were in rhythm with honor, truth, purity and love; whose deeds were gentle and strong as the sun, and through which you caught a glimpse of that wonderful vision that the saints and all the angelic choir call the beauty of holiness? Have there not been beings on earth whom to see were finer witness to immortality than all the books you ever read, or all your gropings through the heavens, if haply you might find God? I care not how much nor how little they knew—whether they carried in their heads Kant's philosophy, the Celestial Mechanics and modern science down into chemistry and all the arts; or whether they only read the Bible, wondered at the ways of God in olden time, and followed with swift and happy feet the paths of humble care.

I can call to mind one who gave me this impression of the divine glory in human form. Whenever I saw Emerson, himself was the supreme attraction. His calmly glowing star-like thoughts, his flashing insight, revealed to me himself greater than all that temperate zone of human nature that he was, that crossed all the longitudes of man, from the Oriental Persian to the Occidental American. He was greater than his essay or poem; greater than his finest conduct, that seemed the harmony of intellectual and moral life; greater than his Cambridge address, given more than half a century ago, prophetic of the best religious thought, but troubling theology with earthquake fears; greater than the problem of the presiding God, or the sorrows of Threnody.

Above all these he seemed to me to be in solitary glory.

There is another whose being was a beatific vision to my childhood heart, above all the accidents of earthly existence, in whom duty was a cheerful song, and care a happy delight; from whose heart love shone like the lily in Abou Ben Adhem's dream. She was my grandmother. What beautiful conduct! Her feet touched the earth as lightly as an angel's; in her face the strange mystery of pain and joy—piety, in which all fear was changed to reverence. To a child's heart, beauty shone around, as glory on the shepherds of Judea. Thanks be to God that such visions, and wonderings, and imaginations may be in the heart of a child! They are light from beyond our earthly horizons, tingeing our morning heights.

This supreme beauty of being, glimpses of which we catch in human form and action, is what I understand to be the glory of God—in the highest, and, therefore, the truest sense. When the prophet, with that moral insight that makes him a prophet, speaks as for God himself, "I have created him for my glory," it is no ambition of self-applause, no desire for a bigger or a prouder throne, but a wish, a will, and purpose that man shall have a glory like God's glory. "I have created him for a glory like my own."

Here, then, is the solution of the problem, the answer to the riddle of existence. The reason for your being is that you *are* a being—and the end and purpose of it are that you may be more, and more, and more what you are, even unto the glory that is like God's glory. This is the final end, the finished and fulfilled purpose.

Does this seem too remote, too far, to attract your vision or your heart? Would you have a littler grandeur, and nearer by? But where did you come from? Who made thee? Thou hast been born, and the inspiration of the Almighty giveth thee understanding. The end of thy being is no greater mystery than the beginning; thine origin, than thy destiny. The mystery of thy being is what gives it interest, and the awful sus-

picion that there is a hidden truth in thy nature not yet revealed. When man ceases to wonder, and inquire, and conjecture concerning himself; when his being and destiny are no more the mighty throne of reason, imagination and faith; when "I and my Father are one," is no longer the signal of a divine humanity, then the beauty of life is gone; man's origin is in the wild desert, and his end is the pit.

We do not stretch beyond our measure, then, when we think, and dream, and wonder on the long-minded purpose of God. That purpose must be good. Though we may not all, or always, be happy, we can have assurance that happiness is not our end, and that we may go on to a greater fulfillment. We do not respect or honor any man because he is happy, nor because he is wretched. The glory of God is not that he is happy, and that no new felicity can swell the flood of joy. Though he feels every pure delight of the sons of men, and smiles from Heaven on the play of a child, is he always happy himself? Has he no pain at his heart for the sins and sorrows of the world? An Old Scripture says: That once he was sorry that he had made man, the work was so discouraging to his spirit. There is nothing in Bible, poem, or song, so lovely as those descriptions of human sentiments and feelings to God, in which his heart and our hearts beat in unison, and he feels toward us very much as we feel toward one another, when we are at our best. I cannot conceive of a glorious being that has no pain, no anguish of sympathy, or sorrow. And under and within the ritual of the Church—Roman or English—I discern the human attempts to give sensuous and outward representations to the pities, the trials, and sorrows of God. Though I do not need them, as my own heart is more to me than them all, I can see in them a meditation between man and his Maker, that helps many a weary heart, as a picture helps a child.

God's goodness bestows much happiness upon us, and upon all his creatures. Many desires are satisfied. In this respect the

lower orders of creatures are much happier than man; their desires are nearer filled. They have no longings, no aspirations, no anguish. All human beings are, at least at times, unhappy; this is the imposing, striking fact. It is not to be wondered at that this anomaly in the rank and order of being has drawn toward it the deepest, the tenderest and most pitiful thoughts of the best of our race. Oh, laugh, ye frivolous, thoughtless souls! Play out your games of self-indulgent folly! Hug your comfortable nonsense, and be happy in the sty that a degraded imagination has built for your passions! Ye know nothing. Having eyes, ye see not; having ears, ye hear not; neither do you understand the pains of the world, the sorrows of men, the torn hearts, the broken wings of hope. These your prone, four-footed minds see not, nor feel. There is much happiness in the world. Hallelujah! And those who have the purest joy know that happiness is not the end of being, and comes not from seeking nor following, but flows from the glad heights of a soul that in itself is blest. The glory of God, for which we are made, is that we may be like him in a pure, voluntary form of virtue and happiness. That glory is displayed in giving existence to beings who may become partakers of his own nature; not by the diffusion of more enjoyment which is quite negative in regard to true human quality. Does happiness increase our respect for anybody? Do we give one a high rank because of it? Do we not sometimes pity the happy, because they seem to have no rank? But suffering often commands our reverence.

It is natural, maybe, though not spiritual, that the happiness of heaven should be set in contrast to the unhappiness of earth. This has made happiness an end in the religious mind, and painted the walls of the chambers of destiny in vivid colors of horror or delight. The general effect of this has been to bring the mind under the influence of degrading selfishness and fear, and make salvation a good escape from something that might hap-

pen. I am accustomed to think that we are nearest salvation when we are least concerned about it, and by active virtue, honor, truth, reverence and love, letting our being accumulate. There is a profound and cutting truth, sharper than any two-edged sword, dividing asunder the joints and the marrow, that happiness flows from being, and we are as happy as our being will allow, and nothing on earth or in heaven can change that. Our happiness is an incident, and not an end. The end is, that God's glory, his own nature and being, be manifest in us. All else may go uncared for; happiness will take care of itself, and strength and peace will flow from celestial heights.

We never on earth shall be delivered from burdens, afflictions, toils, sorrows. When we consider how laborious life is, with what restrictions and limitations it is beset; what all men have to suffer in the way of what is called success, from the frugalities of humble industry to the victories of genius; when we think of the keen sorrows and bitter anguish that come sooner or later to all, we can see plainly enough that if happiness is an end, it is not attained by any direct pursuit of it. If any man thinks he has gained it by the fulfillment of his desires, or having his own way, or by exemption from trial, he will find that it has come by mere fortune, as by a ticket in a lottery, and is quite barren of any deep and peaceful satisfaction. But as our minds, and hearts, and wills grow strong in us, as something of God's glory is revealed there, thoughts and feelings are raised to a pitch of enjoyment, and trial yields a strange delight, and good flows like a river through all the landscape of life. Then comes a divine harmony in the soul with the Eternal Goodness. We are brought into sympathy with God; we think his thoughts, and will his will, and we see in ecstatic vision, and in the motions of a pure heart feel that God made this world, and that evil shall not always prosper.

My brother and friend, your being is its own excuse for being. You are here because God thinks well of you; believes in

you, hopes in you, that you may be partaker of his glory. Let not your past obscure the vision; let not your sins eclipse the morning beams in your heart. Streaks of day-spring are there—it is dawning, it will be day. "I have created him for my glory."



A Clergyman's Experience.

To the Pacific Unitarian:

I ask your permission to "state my experience" (as I think the Methodists say), and invite the helpful experience of my brethren in return. Although not a young man, I am a young Unitarian minister, and my personal experience is derived from two parishes only.

That which surprised me first in Unitarianism was the want of homogeneity among the members. I found scarcely any of them to be "denominational" Unitarians. Most of them had been brought up in orthodox churches, and had remained connected with such until mature life, and then had revolted or drifted from them, and, not immediately, but ultimately, found their way into Unitarianism, with more or less of intelligent purpose. Along with these I found agnostics, spiritualists and nondescripts. Then I found, as might naturally be expected, that there was no *positive* tie by which these heterogeneous elements were held in common, and that on no subject were they of one mind, save a dislike of orthodoxy—and a broad, vague love of morality—for I discovered that I might very soon reach the limits of their agreement, even on moral questions, if I attempted to get at the base and origin of morality, or go outside the mere evolution of experience.

I soon began to ask myself, What am I? and where do I stand? I too have come out of an orthodox church. I am one with these people in the feeling of revolt against doctrines and observances which once I held and practiced. But what then? Am I too to accept and rest in this negative attitude? Am I to surrender my high calling as a Christian minister, take common ground with these people, give them literary and philosophic discourses, flavored and spiced by slices of satire and ridicule of orthodoxy, and be content with that? And, if so, why should I remain in the ministry at all? Why not accept the more lucrative and less trying position of a professor or teacher of moral philosophy or literature in a college or university? for surely if these are to be subjects

of my teaching, they gain nothing of dignity or authority from the fact of my addresses being spoken in a church instead of a school—from a pulpit instead of a chair—to people of all ages, instead of young people only, or by one who is called *Reverend* instead of *Professor*.

For a time these questions haunted, perplexed and depressed me. I knew that my own views as to the essentials of our Christian religion had not changed; nay, more that as the decayed and fruitless props had fallen they had only admitted more sunshine and moisture to the stalwart timbers of my faith, as well as its newer growths. The things that were shaken had fallen only to strengthen those that remained, because they could not be shaken. My faith in God, my sense of communion with him, my absolute faith in his love and goodness, my implicit trust in the eternal harmony, my conviction that religion and morality are disseverable, that a "pure religion and undefiled" is the great need of humanity, and that, as taught by Jesus, Christianity is the world's highest, truest religion; all these I devoutly believed as earnestly as ever. This too I believed—that to cease to teach all these, with all earnestness of soul, would be to surrender my highest duty, and to be recreant to the most sacred convictions and most solemn vows of my life. And I emerged from my state of depression and bewilderment with the resolve that with me the day of mere negation, or mere antagonism, or mere philosophy, or mere morality, was ended, and that I would be not less earnestly and unequivocally, than I ever was, a minister of religion, but of religion broad, liberal, universal. There should be no compromise of my position. I would not hesitate, when and as occasion required, to expose and denounce what I believed to be error; but destruction, negation, should not be my business, and I would never try to pull down, except to prepare the way for building up. Any work of destruction should be only preparatory to that of construction. I would praise no superstition, but I would rejoice in the living fountains of enlarging belief.

On that determination I have acted, and now experience confirms my *a priori* reasoning, and assures me I was right. For a time, and with a few people, it has failed to please, but in the long run, and with most, it is, I am more than ever satisfied, the only thing that can build up our churches, and entitle us to an abiding and vital part in the religious life of our communities.

A vast proportion of the men of our time

have become detached from their old beliefs, and to many of them, alas! the loss of the old beliefs has been the loss of faith, and the lowering of life. With that condition, however, many are dissatisfied. They cannot be brought back to what they left, but they can be brought back to a reasonable religion; one which has let go human systems, superstitions and subtleties, but which extols the essential needs of the human soul; which courts investigation, appeals to thinking, reasonable beings, to the common-sense thought of reasoning men, and which is broad and deep as fact and truth. It seems to me that such a religion is what the world needs, now more than ever; what the scientific mind, and the philosophic mind, and the practical business mind need; and that this is the power that is to regenerate and overcome the world.

H. D. JOHNSTON.

December 17. 1894.



The Thought of God.

(Second Series.)

Who that recalls that modest little collection of verse, "The Thought of God," in which, a few years since, two sweet singers of our Unitarian Israel, Revs. F. L. Hosmer and Wm. C. Gannett, enshrined some of the lyrics they had written in solemn or tender moods, or at the behest of friends, will now be glad to welcome a "Second Series" from our twin poets! The new volume, a dainty booklet from the press of Roberts Bros., contains fifty-seven poems, about equally divided between the two friends. Among them will be recognized a number called forth by various occasions, sad and glad, in the life of our religious fellowship. The collection opens with Hosmer's noble hymn written for the Parliament of Religions:

"O Prophet souls of all the years."

Others by the same writer were contributed to the Emerson celebration at Chicago, the Oakland church dedication, the fiftieth anniversary of his former church at Quincy, Illinois, and the festivities of his Cleveland Society at Christmas and Easter. A wider interest attaches to the charming poems elicited by his contact with persons and with places of scenic or historic import. Among

these we are glad to recognize several composed during Mr. Hosmer's recent stay in California. Switzerland also has left its impress upon the gentle heart of this singer.

"The Village Meeting House," and "An October Day," are beautiful lyrics, marked by spiritual refinement and melodious versification, reminding one constantly of Whittier.

Mr. Gannett, with perhaps less of lyrical quality in his verse, has a rare gift of condensing an image in a line. His exquisite verses to accompany Rethel's picture, "Death as a Friend," do not need the reproduction of the engraving, so faithful are they in presenting and interpreting it to us. Here, too, is that lovely cradle song of the holy mother :

"Sleep, my little Jesus."

The least worthy of these poems are those written to certain of the Gospel Hymns. The innate vulgarity of these jingles has imparted something of a doggerel character to the verses. "The Crowning Day" forms a possible exception.

Of the religion which these verses inculcate,—and they are all didactic,—we need hardly speak. It is truthful, but tender; radical, but reverent; undogmatic, but believing; free, but bound with inflexible fetters to morality and eternal law. Truly, as one of these poets says :

"Our thought o'erflows each written scroll,
Our creeds, they rise and fall;
The life of God within the soul
Lives and outlasts them all."

And of this life of God he chants again in a hymn which is already dear to many of us :

"Unto thee, abiding ever,
Look I in my need,
Strength of every good endeavor,
Holy thought and deed!

"Through my life, whate'er betide me,
Thou my trust shalt be;
Whom have I on earth beside thee,
Whom in heaven but thee?"

C. W. W.

News

Loan Library.

The committee having in charge the Unitarian Headquarters in San Francisco takes pleasure in announcing that it has established in connection with the Headquarters a Loan Library of about one hundred volumes of denominational and secular literature, which may be taken from the library under the following regulations:

MEMBERSHIP. Any person known to the librarian or to the committee may become a member of the Loan Library on payment of the *fee* of fifty cents per year for resident members and twenty-five cents a year for non-resident members, the latter paying postage both ways.

Persons not desiring to become regular members may be allowed to draw books on payment of a fee of five cents for each book, in addition to postage.

Books may be retained two weeks, and an extension of two weeks granted upon application, but no renewal can extend beyond that time.

When a book is desired by more than one library member in a neighborhood, it may be transferred from one to another without extra charge for postage, by notifying the librarian; but the *notice must be sent*, or the book will still be charged to the original name, and fines collected for retention.

Fines for destroying or defacing will be full value of book so maltreated. For detention of book beyond term without notice, ten cents per week.

These few regulations recommend themselves as absolutely necessary to the existence of the library. Any delay or negligence in complying therewith must result not only in endless annoyance to the librarian, but in the depletion of the resources of the library. It is, therefore, only through the absolute good faith of subscribers that the library can be sustained.

The committee appeals to all friends of the Headquarters, including members of the various societies connected with our Pacific Coast Unitarian churches, to become members of the Loan Library; this is a missionary enterprise, and no profits are expected from it. Should any surplus accrue, it will

be turned into new books as rapidly as possible.

Respectfully,

Committee on Headquarters.

WM. G. ELIOT, Jr., Chairman.

The following books are at present on our shelves:

TITLES.	POSTAGE EACH WAY.
Barrows, Rev. S. J.	
Baptist Meetinghouse.....	.06
Doom of the Majority.....	.06
Chadwick, Rev. J. W.	
The Man Jesus.....	.07
Channing, Wm. E.	
Life, complete.....	.21
Works, ".....	.21
Works in 6 vols., (each).....	.08
The Perfect Life.....	.09
Clarke, James Freeman.	
Autobiography.....	.12
Go Up Higher.....	.10
Steps of Belief.....	.07
Essentials and Non-essentials.....	.04
The Lord's Prayer.....	.03
Forgiveness of Sin.....	.06
Orthodoxy, Its Truths and Errors.....	.11
Eliot, Wm. G.	
Early Religious Education.....	.05
Doctrines of Christianity.....	.06
Lectures to Young Men.....	.05
Emerson, Ralph Waldo.	
English Traits.....	.05
Essays (I).....	.06
Essays (II).....	.06
Letters and Social Aims.....	.06
Miscellaneous Essays.....	.06
Representative Men.....	.06
Society and Solitude.....	.06
Conduct of Life.....	.06
Fiske, John.	
Idea of God.....	.06
Destiny of Man.....	.05
Hall, E. H.—Orthodoxy and Heresy.....	.06
Hamilton, Laurentine—A Reasonable Christianity.....	.09
Hedge, F. H.	
Reason in Religion.....	.08
Ways of the Spirit.....	.08
Jones, Jenkin L.—Practical Piety.....	.02
Martineau, James.	
Endeavors After the Christian Life.....	.10
Studies of Christianity.....	.14
Studies of Religion, 2 vols. (each).....	.11
Seat of Authority in Religion.....	.21
Mozoomdar—Spirit of God.....	.13
Norton, Andrews—Genuineness of the Gospels.....	.12
Noyes, Geo. R.	
Translation of Job, Ecclesiastes and Canticles.....	.08
" of Prophets.....	.08

Translation of Psalms and Proverbs.....	.09
" of New Testament.....	.12
Parker, Theodore.	
Life of.....	.06
Views of Religion.....	.18
Powell, E. P.—Hereditry from God.....	.13
Savage, Minot J.—Evolution of Christianity.....	.09
Ward, Mrs. Humphry—Robert Elsmere.....	.10
Wilkins, Mary E.—A New England Nun and other Stories.....	.11
Wilson, John—Unitarian Principles.....	.11
Miscellaneous.	
Life of Ezra Stiles Gannett, by Wm. C. Gannett.....	.12
Physical and Religious Knowledge—Bixby.....	.08
The Unending Genesis—Simmons.....	.02
Christianity and Modern Thought—lectures.....	.09
Memoirs of A. A. Livermore.....	.03
Unitarianism, Its Origin and History—16 lectures.....	.11
Show Us the Father—lectures by leading preachers.....	.06
Sermons by Orville Dewey.....	.18
Unitarian Christianity—10 lectures.....	.06
Miss Ellis's Mission, A history of Postoffice Mission Work.....	.05



The Plymouth Memorial Church.

At a meeting of the delegates to the National Conference of Unitarian and Other Christian Churches, held at Saratoga, the following resolutions were unanimously adopted:

Resolved, That this Conference, recognizing the historic interest and importance of the First Church in Plymouth, cordially commends the effort to build a new church in place of the one recently destroyed by fire, which shall stand as an enduring memorial of the Pilgrim life and spirit, and to that end asks of its members and their churches their active support and co-operation.

The significance of this action lies in the fact that the Church of the Mayflower Pilgrims, the first organization to plant religious and civil liberty on these shores, has, in the course of time and the evolution of spiritual Christianity, become Unitarian in its faith and fellowship. As one of its spokesmen tells us:

Its history and its records cover nearly three centuries. From the beginning the line of its ministers has been continuous, and its organization unbroken. For three-quarters of a century it has been a Unitarian Church. Not long ago its church building was totally

destroyed by fire. In the quaint words of Bradford, the historian and Governor of the Plymouth Colony, speaking of this church in one of her earliest trials, "she that had made many rich became herself poor." Since it was burned, from its insurance and mainly from the contributions of those who had worshiped there or whose fathers before them had assembled within its walls, there has been received nearly thirty thousand dollars. That sum is not sufficient to build a simple and appropriate memorial church of stone upon the sandy shore of Plymouth.

The plan and estimates already obtained, make it necessary to raise an additional sum of \$25,000. It should not be built to serve the needs of the Plymouth parish merely. It should express somewhat of the love and gratitude, of the respect and veneration, which the descendants of the Pilgrims everywhere, which the people of every State, owe to the Pilgrim company. It may well stand as an enduring memorial of what the religious life of its founders has done for this nation,—of the love of freedom which inspired the Pilgrims, of that breadth of thought and toleration of expression which characterized them, and of that sacred right of individual judgment which marks the liberal in every age.

The orthodox Congregational body, which shares with us the honor of a religious descent from the Pilgrims of Plymouth Bay Colony, has long since reared in that ancient town a huge and costly granite memorial to indicate to the world their pride in their spiritual ancestry. The Unitarians of America, with even better reasons, are now asked to display an equal gratitude and generosity. Let every dweller on the Pacific Slope who has Pilgrim blood in his veins or the Pilgrim spirit in his heart contribute his mite towards this illustrious cause. The general committee consists of Rev. Edward Everett Hale, ex-Governor John D. Long and Winslow Warren. Rev. C. W. Wendte, room 81, Crocker Building, San Francisco, has been asked to act for the committee on the Pacific Coast. Contributions, large or small, will be thankfully received and acknowledged, and forwarded to the Treasurer of the Fund. It is to be hoped that this appeal may not be without response.

Eighty Years Ago.

At a late meeting of the Chit-Chat Club of San Francisco an essay was read on the life and times of Chancellor Kent. Mr. F. B. Perkins, now in the East, sent for the essayist an interesting summary of the conditions under which the distinguished jurist was born and reared, from which we make a few extracts, as presenting the striking changes that the present century has brought to America :

"A negative feature of the period was the almost entire absence of that intense interest in and discussion of reforms of all kinds which is now a leading interest in our own as well as all other civilized countries.

"The temperance reform began about 1812, the education reform about 1821, the anti-slavery—abolitionist—movement about 1835; but they occupied no great portion of the public attention or emotion for a long time.

"In religious affairs, the principal difference between their condition then and now, was the far greater earnestness and rigor with which the doctrinal part and the formalities of religion were then enforced, and—in the cold climate and hot zeal of Puritan New England—the wonderful discomfort of divine services—a discomfort which would now effectually discourage even the sincerest Christian from attending church.

"In Connecticut, all residents were taxed for the "Standing Order," *i. e.*, the Congregational Church of the town or parish, unless they filed a certificate of membership in some other church.

"No non-membership was tolerated unless paid for. When the rebellion against this petty ecclesiastical tyranny—it began about 1801, and lasted something like twenty years—began to grow strong, the good old Congregational ministers were scared to death, and felt as though the red dragon was about to be let loose among the churches.

"One Lyman Beecher, then settled at Litchfield, strong and sensible and liberal as he was, was as frightened as anybody, and thought that true religion was in danger of disappearing from the land.

"Afterwards, however, when toleration had been achieved, and no Connecticut man had to pay anything for religion unless he chose, Dr. Beecher honestly confessed that he had been entirely mistaken, and that the

supposed devilishness was really a great gain for religion.

"In New England, traveling on Sunday was not allowed, and in Philadelphia some of the streets were shut up by chains during divine service.

"Until about 1830, the New England churches had no fire in them in the winter, though 'foot stoves' were allowed for women and children.

"At that time, though not without a good deal of pious horror and protest, cast-iron box stoves were introduced to burn wood.

"In social and domestic matters, the broadest general difference between then and now was in the things which we have and those of that day did not—telegraph, telephone, railroads, steamboats, religious newspapers, daily papers, cheap postage, sewing machines, lucifer matches, photographs, gas light, coal oil, coal stoves, and so on.

"There were, however, many contrasts. Perhaps one of the greatest of these was the difference between drinking habits then and now. In those days a gentleman commonly imported a pipe of madeira each year, and 'laid it down,'—i. e., bottled it for his own use. Wine or spirit was thought necessary at every dinner in good society. At a boarding home or hotel each guest had his bottle or a share in one.

"On the early sound steamers, brandy was furnished free at meals. When Lafayette was given a public reception at Boston, the town of Boston provided free punch as well as free bread and cheese for the procession. There was plenty of drunkenness among respectable people.

"In the country it was mere good manner and a matter of course to offer rum to all visitors. Every man took his morning dram. Cider was a universal table beverage. The Rev. Nathan Strong, D.D., while pastor of the First Church in Hartford, was partner in a gin distillery, and nobody found fault with him.

"Travel was slow and laborious. Many ladies in the country rode to church on pillions, behind one of the men of the family. Travel was often on horseback with saddlebags; gentlemen of means often traveled in their own equipages. The most common public conveyance was the old-fashioned 'stage.'

"From Boston to New York, if there were snow, might be very likely ten days' journey; a week was very usual, and when the trip was shortened to four days, says Mr. Quincy, 'We congratulated ourselves

upon living in the days of rapid communication, and looked with commiseration upon the condition of our fathers, who were wont to consume a whole week in traveling between the cities.'

"It took eight days, even with the utmost haste, to go from Boston to Washington. The first steamer to cross the Atlantic was the 'Savannah,' in 1819. The Erie Canal was opened in 1821. In 1828, a lawyer of more than average intelligence was of opinion that steam might be used with commercial advantage to propel vessels by sea; but that to apply it to vehicles by land was totally out of the question. This was my Grandfather Perkins, a good lawyer of Hartford. He died in 1828.

"Information and news were carried relatively at a slow rate and heavy cost. Postage was, for long distances, twenty-five cents on each piece of paper in a letter. Abundance of people now living can remember the headlines in the newspaper, 'Ten days later from Europe.' But Mr. Quincy records that when he dined at Mr. Caton's in Baltimore, in 1828, 'not a word has been heard from Europe for fifty-eight days.

"Delay has at present become a minus quantity, and we get word of occurrences in Europe three hours before they happen.

"In costumes, there has perhaps been more change with gentlemen than with ladies, in whose fashions there is something like a recurrence of cycles.

"Mr. Goodrich, speaking of New England country towns at the beginning of this century, says that all classes wore long, broad-tailed coats with huge pockets, long waistcoats, hats with low crowns and broad brims, sometimes so broad that they had to be held up with cords. Stockings were of silk for the gentry, but worsted in winter; common folks usually wore them of wool, of blue and grey mixed.

"Women wore wide bonnets of straw or silk, dresses of muslin, gingham, etc., setting rather close to the figure, and short-waisted, with the breast and shoulder covered by a full muslin kerchief. Girls ornamented themselves with a large white Vandyke. Ladies' costumes of the time of Louis the 15th, with long waists, had formerly been fashionable in New York and Boston, and were sometimes seen in 1800 to 1805. Turbans were a fashionable evening head-dress at that time.

"Carpets were rare; 'rag carpets' were used, if any. When Dr. Lyman Beecher was settled at East Hampton, Long Island, in the end of the last century, his wife, a

woman of considerable accomplishments and great natural taste, painted some flowers on a home-made carpet, which was put down in the middle of the 'keeping room,' leaving a space of bare floor next the wall, as the fashion was. A good old deacon, calling on his pastor, was dazzled by this display of sumptuousness, and as he sidled round by the space of bare floor, he exclaimed to Mr. Beecher, 'What! all this, and Heaven, too!'



Selected

A Frenchman on Emerson.

M. Maeterlinck has written a preface to a French translation of seven of Emerson's essays, and the current issue of "Bookman" gives very full extracts from this noteworthy utterance. The following passages are typical:

Goethe leads our souls to the shores of the Sea of Peace. Marcus Aurelius sets us down on the slope of the human hills of perfect but wearied goodness and under the too heavy boughs of hopeless resignation. Carlyle, Emerson's spiritual brother, who speaks to us from the other end of the valley, makes the single heroic moments of our life pass like lightnings before us over a background of shadow and storm and of an unknown unrelievedly terrible. He leads us like a distracted flock through the tempests to hidden and sulphurous pasturage, urges us into the depths of the darkness that he has discovered with joy, and which has no other light than the flickering, violent star of the heroes, and leaves us there, with a malicious laugh to the vast reprisals of the mysteries. But then also there is Emerson, the good shepherd of pale, green, morning meadows, full of an optimism which is new, natural and plausible. He does not lead us to the verge of precipices. He does not bring us out of our humble and familiar fields, for the glacier, the sea, the eternal snows, the palace, the stable, the cold hearth of the poor, the bed of the sick, are all under the same sky, purified by the same stars, and subject to the same infinite powers. He came, for some persons, at the moment he was wanted, when they had a mortal need of new explanations. The heroic hours are less apparent; those of abnegation have not yet returned, and yet we cannot live without greatness. He has given an almost acceptable meaning to this life which had lost its traditional horizons, and perhaps he has been able to show us that it is strange, profound, and great enough to

have no need of other end than itself. He knows no more than others; but he affirms with more courage, and he has confidence in mystery.

Emerson, says M. Maeterlinck farther on, "is nearer than any other to our daily life. Of all monitors he is the most attentive, the most industrious, the most honest, the most fastidious, perhaps the most humane. He is the sage of ordinary days, and ordinary days make up the substance of our being." It seems certain that Emerson's influence is growing in Europe.



American Women.

The following extract from Nagarkar's "Impressions of America," published in the London "Inquirer," shows that he saw clearly and judged truly the important part played by the women of America in sustaining the work of the liberal churches:

"I was most profoundly impressed by the energy, activity and the high intellectuality of American women. In social and educational matters in that country women have for a long time taken a very important part; they have now begun to invade politics, and I have no doubt that before very long the women of America will lead in political matters. In American Church life women are a power, and in no denomination are they so powerful as in Unitarianism. Unitarians have always stood for equal rights to both sexes. As a body, they have never opposed women taking active part in the life of the Church. And so, to-day, in Unitarian Churches, women are a most important factor—not tacitly tolerated, but openly accepted. In a great many places I came into close touch with the inner life of these Churches, and it was a great surprise to me to see how the young and the old women of these small communities worked heart and soul towards building up their Church. They had so many schemes and so many plans, and they would work them out in perfect union and harmony among themselves without the least direct or indirect help from men. On many occasions they manifested a rare degree of organizing capacity. In many cases the church socials, church dinners, annual feasts, and a great many similar celebrations were planned and executed by

the women in the church. They were the heart and soul of these efforts. It was astonishing to see what a new life they put into their church organization, and how materially they helped in raising money for the churches. On many occasions I heard men and ministers say: 'We do not know what we could have done if it were not for the active and valuable work of these women.' From the history of not a few of these churches I learnt that they had raised funds to pay off a considerable portion of the debt on their church. One of the Unitarian churches in the State of Colorado some years ago came under heavy financial clouds. The men in that church held on for a while, but at last pronounced the weight too heavy for them. They were strongly of opinion that the safest thing for the congregation to do under such critical circumstances was to sell the building and free themselves from the liability! This was what the shrewd business men had come to, and this is what would have happened to that church had its women not come to its rescue. When the prominent women of that church came to know that the men were going to sell away the building, they called all the women of the church to their aid and firmly asked the men to hold on for some time longer till they had tried. Of course the men had been convinced that it was hopeless; but still the women put forth all their energies and moved heaven and earth until at last they did succeed in rescuing the church-building. Some years ago they sold their old building, and to-day they have a fine new one in a prominent part of the city. I visited them twice and spent about a month with them. They are a happy religious household; but they owe their present life to their women—and be it said to the credit of their men that they confessed it! * * *

"I could say a great deal more to show how women in America have contributed to help the cause of liberal thought in the New World; but the above will suffice to indicate the line of work. Making due allowance for the society women, the women of fashion and the man-hating women—each of whom, in her own frivolous and hateful sphere, is as busy in America as in England—it must be admitted that the typical American woman is a power, and a power for good. My own country, India, has much to learn from America, and I confidently believe that England, proud, conservative, routine-bound England too, has much to learn from the United States.

Love to God and Love to Man.

By writing on their banner the grand motto of "Love to God and Love to Man," the Unitarians recall the ministers and churches of Christendom from "doubtful disputations" to the life of piety and humanity. They express their desire to be in the true communion of saints—in a line with all faithful people. And they lift up before all the world an ensign worthy to be carried everywhere in advance of the armies of truth and righteousness.

But the adoption of an acceptable form of words does not, of itself, carry us far; the spirit in which the act was done is a much deeper cause for thanksgiving, joy and hope. At the end of thirty years of wavering thought, hesitating speech and partial misunderstanding, the Unitarian churches of America are at last able to "glorify God with one mind and one mouth." We can not trust much to what we have put on paper; but we gather confidence and courage from this new and gracious intimation that the Spirit of Truth and Love, which has so signally saved us from ourselves, may be preparing us for some larger part in the sacred history which is yet to be made. We shall no longer be haunted by the sad fear that some formidable attempt will be made to de-Christianize the denomination and carry it over to a colorless ethicism or a mushy eclecticism; and I believe we shall also help to rescue the Christian name itself from those abuses and absurdities which have done much to alienate both the common people and the best spirit of modern culture from the life and work of the church.

Immense and beneficent changes will come over our ministry and our churches, if we shall henceforth do our work more thoroughly along this line and in this spirit. The main stress of preaching will be on religion itself; and our sermons will grow more positive, constructive and heartfelt. We shall have new and higher uses for every form of truth; for we shall value whatever is profitable for doctrine, for reproof, for cor-

rection and for instruction in righteousness. The pulpit will not grow narrow, intense and fanatical; it will grow broad, rich, free, searching, sympathetic, gladsome. The voice that was heard in Galilee, uttering parables that grew on hillside and lake-shore, will be heard in America speaking the lessons needed for the new time and the new land.

Let us follow Jesus by throwing ourselves with confidence upon the native religious sentiment of mankind. Our faith in God and our faith in man must appear as two sides of one fact. If we speak the language of the Divine Spirit, the human spirit will understand. Here is the only demand a loving God can ever address to a rational creature: "Son, give me thy heart!" The very fact that we hold speculative doctrines loosely should leave us all the more free-minded and free-hearted for that spirit-culture which is the highest industry of the universe.

Of this we may be sure: The church which is most full of divine tenderness toward mankind,—the church that has caught most fully the gentle temper of him whose arms were open to little children, who looked with compassion on the multitude, who sought to restore the divine image in the lost and sinful,—that church will win the victories of the kingdom, when the cold, scholastic temper, the haughty bearing of self-righteousness, the dullness of respectable formalism, and the narrowness of mere sectarian zeal, will all be counted on the other side as part and parcel of the powers of darkness and evil—*Rev. C. G. Ames.*



We should always keep a corner of our heads open and free, that we may make room for the opinions of our friends. Let us have heart and head hospitality.—*Foubert.*

The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul when arranged in this their natural and fit attire.—*Channing.*

Unworthy Silence.

Let every Unitarian minister and layman ponder these words of Francis Power Cobbe:

Few of us but have much to regret in the way of unworthy silences on our true faith; silences which, if caused by tenderness, were weak,—if by any fear, cowardly and base. Vast numbers seem actually to have accepted their antagonists' view of their own creed, and to consider that the next best thing to not knowing a truth was the not spreading it. For ourselves, a life in which the inward and the outward are in harmony is absolutely needful to all moral health and progress; and that the stunted religious growth of many free-thinkers may be attributable to this inner rottenness, no one who knows his own nature can doubt.

As to our neighbor, the simplest principles of benevolence require us to share with him the truths which have been vouchsafed to us, and, even if he will not accept them from us, to set them before him freely with all the attractions we can give them. Each religious truth is an aid to virtue; it is a thought to enlarge the mind and make it better. True, your power to spread it may seem almost null, but Moses was "slow of speech," yet his stammered words are echoing still, and shall for ever echo down "the corridors of time." Who knows what fires we may kindle if we will but speak that which we know. It is not the strength of the hand which holds the torch, but the flame that crowns it, which causes the fuel to blaze. But be our powers small or great, they are *those which God has committed to us*. We are more accountable in his sight for not exchanging this talent of truth than for hoarding all the gold in a miser's coffers. There is no measuring the consequences which would ensue if we all took to heart this duty of "casting our spiritual bread on the water." Twelve fishermen changed the world's history by possessing a truth, and believing that God required them to spread it. "There is plenty of truth in the world," says Philip Harwood, "but until it is *spoken* truth, nobody is the better for it. There is truth enough in England at this moment, to bring the whole ecclesiastical and sectarian power of the country to the ground in one week, if it were but spoken truth." Suppose that Luther had been checked by his fears from without, his self-distrusts within!

Organized Love.

The spirit of Christmas is the spirit of Christ, and the spirit of Christ is love. But love to-day, to be fruitful and sound, comes under the same law as every other phase and form of life; and the law of life to-day is organization. Love is a condition of civilized existence; without any love people could not live together, work together; and the full value of their living and working together is in proportion to their love. Love began in family life, but has extended to our neighbors, and, ultimately, to those far removed from us, to all men everywhere. Statesmanship, patriotism, are forms of the widespread, far-reaching love for one another, without which civilized life is impossible. Christ taught this human love with the plainest words, the most fervid intensity, explaining again and again that he was man—that to love him was to love man, and to love man, any man, was to love him. In recognition of this truth, the Christian Church has through all ages recognized this law of love and sought to follow it by consecrating lives to the service of humanity,—to charity. Charity—giving—has become the accepted form of the love Christ taught us; and we celebrate the birthday of our Lord by the loveliest form of the same sweet practice—the giving of gifts to those we love. Meanwhile, the world has changed, life has changed, the needs and processes of the community have changed materially. That direct transfer of goods known as charity is now seen to be an evil, and people are warned not to practice it. Here is a dilemma. Christ told us to love. Love prompts us to give. And here are the plain facts to prove that charity is a bad thing. Even that fine flower of generous affection, the Christmas tree, and its administration at a church festival, is taken advantage of by crafty babes, and the church frequented merely to share in the benefits of the tree. What are we to do? Love each other we must if we are Christians, and love must find expression. What expression does love find in daily life among our own? Is it a matter of giving—

of giving that is all on one side? Is not the love of a mother useful, not for passionate avowal or for periodic presents, but for the wise and steady care which guards and serves the child? Is not the love of a father shown best in his steady and ample provision of all that his family needs? Love must be spread out and systematized—organized—to serve man's needs to-day. Now, if we are to love all these poor neighbors of ours, and Christ says we must, how are we to express that love in accordance with the social needs of the time? It must be in a broad, steady stream, not in annual spurts; it must concern itself not with turkey dinners and oranges, but with the daily needs of these our brothers always; and it must not be desultory and spasmodic, making up a purse for this poor widow and sending that lad to school; but regular and unbroken, a love that could no more rest in its bed while its brother had none than you could feast while your mother starved. A steady, practical, organized love is what we want.—*The Impress.*



The Merchant a Divine Agent.

[Extract from an address before the Unitarian Club of New York City, by Rev. Lyman Abbott, D.D., the successor of Henry Ward Beecher, at Plymouth Church, Brooklyn, N. Y.]

"It means that the merchant shall recognize that God is distributing wealth all over the world, and has appointed him (the merchant) to represent this phase of the divine character in the distribution of the world's wealth. Blind, indeed, must be the man who does not see that trade, commerce and manufactures are distributing more than all our charities can distribute. Let the wheels of manufacture be stopped, and what happens? The naked need to be clothed, the poor are without fuel, and the hungry need to be fed and cared for; but just as soon as the wheels of industry revolve, just as soon as the manufacturer takes his place and fulfils the function that he is to fulfil, just so soon the hungry will be fed, the naked will be clothed, and the homeless will be sheltered, not by charity, but by the administration of the divine beneficence through the wheels of trade and commerce."

Blessed are They that Mourn.

Oh, deem not they are blessed alone
Whose lives a peaceful tenor keep;
The Power who pities man has shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lids that overflow with tears;
And weary hours of woe and pain
Are promises of happier years.

* * * * *

Nor let the good man's trust depart,
Though life its common gifts deny,
Though with a pierced and bleeding heart,
And spurned of men, he goes to die.

For God hath marked each sorrowing day
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here.

—William Cullen Bryant.



Notes from the Field

[Contributions for this department are always acceptable. We wish to make it a comprehensive report of the true condition of our churches, and a means of friendly intercourse that ought to be helpful to all. Kindly see that the communications reach us by the 25th of each month.]

BERKELEY.—On December 2d, we heard a noble, inspiring sermon from Luke v:4, "Launch out into the deep"; draw from the depth of God's love, encircling us all; avoid the shallow waters of selfishness. We are trying to "work out" that and the other sermons of Mr. Payne, to be "Doers of the Word." Also, to be joyful, as even Jeremiah furnished the text: "Find joy-making things; let us seek them with sickle and with scythe, and bring them in to enrich the joy of life. Laugh with your children; it will help them through the trials to come, the memory of the laugh of that blessed mother. Is dull weather to make us morose? Put the best face upon what does happen. Joy itself is medicinal. A soldier, when wounded, said: 'Well, that's a fancy shot—that means a furlough—just what my wife's been waiting for!'"

"The greatest difficulty is in calmly bearing the petty annoyances. Not in the far, but in that which is near at hand, we must find the foundations of contentment. I cannot believe we are powerless before the tendencies to despair with which we may be born.

It is impossible to paint laughter; so it is impossible to paint the serenity on the face of Jesus. "My peace I give unto you." The moral uses of the dark serve God's purposes, as does the light. The sunshine-land lies very near. If ye have infinite thirst, Infinity gives us to quaff, and our little cups are filled; we are given a joy that is too strong and true for laughter or for smiles."—K. R. B.

EUGENE, OR.—Missionary services have been held here monthly (since October) by the Unitarian ministers stationed in Oregon. On November 18th, Dr. Eliot conducted the services, which were held by courtesy of the Universalist Society, in the hall which they occupy. The morning service was largely attended, and in the evening, when Dr. Eliot preached upon "The Radical Difference Between Liberal Christianity and Orthodoxy," many were unable to gain admittance. A shadow was cast over the friends of our cause in Eugene by the death the following day of the infant daughter of Mr. D. W. Coolidge, one of our warmest supporters. Dr. Eliot remained to conduct the funeral service on Tuesday.

On December 16th, Mr. Wilbur preached again; Mr. Copeland, who had been announced, being called to dedicate the church at McMillin, Wash., on the same day. The morning service was held jointly with the Universalist Society in their own hall, and the evening one in the Opera House, where Mr. Wilbur preached on "The Unitarian Belief about Jesus." A heavy rain seriously interfered with the attendance at both services, but the congregations were representative, and showed attentive interest. There are many expressions of a wish that a permanent movement be established in Eugene. The State University, under a new and progressive president, has an enrollment this year of about double that of last, and is rapidly rising out of a position of obscurity to one among the very best institutions on the Pacific Coast. This fact makes Eugene a place from which our Church might extend a wide influence, and our present tentative

movement there merits the interest of our people at large.

McMILLIN, WASH.—The Unitarian Church at McMillin was dedicated yesterday morning. The building was crowded with a congregation, numbering many from Puyallup and surrounding towns. At the dedication services Rev. F. H. Adams, Unitarian, of Puyallup, read the Scriptures; Rev. O. L. Fowler, Congregational, of McMillin, made the prayer, and Rev. Mr. Copeland, of Salem, Oregon, formerly of Tacoma, preached the sermon. Letters were read by A. D. Hale, leader in the Unitarian Church of McMillin, from Revs. Earl M. Wilbur of Portland, and W. G. Eliot, of San Francisco, congratulating the Unitarian Society on the completion of the church. At the close of the service Rev. Mr. Copeland joined in marriage Miss C. Linnie Hale and John McCallam, both of McMillin. Notwithstanding the lateness of the season, beautiful flowers decorated the pulpit and organ. The evening services were conducted by Rev. O. L. Fowler, the Congregational minister at McMillin, and Rev. F. H. Adams, of Puyallup.

OAKLAND.—Rev. C. W. Wendte preached, on December 2d, on "College Athletics and Good Morals." The San Francisco "Examiner's" report states that he spoke strongly in favor of athletics in general, but deprecated the excess to which certain games, and notably football, were carried. The pre-eminence given them over everything else at college renders them pernicious in their influence. As conducted at present, football fosters brutality, causes the loss of much valuable study-time, and through bad training and violence on the field, often results in physical harm to the players. He condemned the introduction of the gambling element into college sports, and thought the mercenary spirit shown by the collection of gate money, and its wasteful expenditure thereafter, was distinctly demoralizing to the student body. The hysterical excitement of these public games sapped both health and good morals. The principal blame was to

be placed on college faculties and unwise parents.

On the 14th, Mr. Wendte preached the sermon, by invitation, at the regular Friday night service of the Hebrew synagogue in Oakland, Rabbi Friedlander conducting the service. His topic was "Judaism and Universal Religion," and the main thought of his discourse was that each denomination in the religious world should be loyal to its own household, while maintaining fraternal relations with every other. Each should seek to develop and perfect its own belief and conduct in harmony with the principles of Universal religion, until it reached that high level of thought and practice where all denominational limitations fall away, and a common faith, a common loyalty to virtue, a common worship in spirit and in truth, inspire and bless our common humanity. Many were the expressions of approval and regard which the preacher was privileged to hear from his Jewish brethren at the close of the service.

Rev. Mrs. Wilkes has resumed the Young People's Religious Meetings at 6:30 o'clock on Sunday evenings. Some twenty-five of the young men and women participate in the exercises. "What Has the Church Done for Me?" was a recent topic of the conversation. It was interesting to hear the different testimonies, and refreshing to note the frankness of each utterance, which contrasted favorably with the stereotyped, and not always genuine, deliverances of the average prayer-meeting. Some of those present could not see that the church had done much of anything for them; others were eloquent in their testimony to its beneficial influence on their spiritual and moral life. Mrs. Wilkinson wisely pointed out at the close that, aside from temperamental differences, the most ardent acknowledgements of their obligations to the Unitarian Church had come from those present who had entered it from Orthodoxy or unbelief, while the young people who had been reared in our free and liberal fellowship were so accustomed to its genial influence that they no more appreciated all that it had done for

and was to them, than they stopped to consider what they owed to the air and the sunshine.

On Christmas Sunday, the church was handsomely trimmed, the chorus choir and a young people's orchestra of twenty-five instruments performed special music, and the two pastors spoke on "The Abiding Influence of Jesus on the World's Thought and Life."

The Ladies' Auxiliary had stormy weather for its bazar, but gave some fine entertainments, and netted considerable money.

Our Oakland church may certainly claim to be a weekday, as well as a Sunday institution. During one week recently there were seventeen different meetings held within its walls.

POMONA.—At this charming little city and at Ontario Rev. U. G. B. Pierce continues to hold three services on Sundays, to increasing congregations. Recently he has given a course of four illustrated lectures entitled: "The Worlds Around Us," as follows: December 2d, the "Birth of a World"; December 9th, "Half-hour with the Sun"; December 16th, "The Sun's Children"; December 23d, "Visit to the Moon." The lectures were illustrated with choice stereopticon views from the great observatories.

PORTLAND, OR.—The Woman's Auxiliary held just before Thanksgiving Day a sale of "good things for Thanksgiving," which, with a business-men's lunch a few days later, netted a good sum toward the expenses of the choir, for which the women of the church hold themselves responsible. For the first time since the founding of the church, twenty-seven years ago, an invitation was made to it to join in union thanksgiving services. The invitation came from the Baptist Church, and the Baptist, Methodist, Unitarian, and Jewish ministers assisted in the services. The clergy of the city have been making a united effort for the suppression of gambling and the Sunday closing of saloons; and our ministers, though not permitted to be members of the Portland Ministers' Union, have preached on the subject, and sympa-

thize heartily in the movement, which has also been taken up by a citizens' committee of one hundred. In recognition of the coming visit of General Booth of the Salvation Army, special services in the Army's interest were held on December 16th. In the morning Dr. Eliot preached about the work and history of the Army; and in the evening the captain of the local corps made an effective address, and another sang several of the Army songs. Both services were largely attended, and much sympathy was aroused in the Army's work. On the evening of December 17th the first step was taken toward an organization of the Unitarian men in Portland. In response to an invitation from a small committee who had taken the subject in hand, sixty-five men of the parish sat down to dinner at the Portland. After the tables were cleared the subject was discussed, "What a Church Club Can Do to Promote Vital and Practical Religion." There was but one sentiment expressed as to the desirability of an organization, and a committee was appointed to report at a future meeting a form of organization for a Unitarian Club. The enthusiasm and unity of sentiment manifested were very auspicious, and it may safely be expected that Portland will soon have a large and strong club of Unitarian laymen, which will add great strength to the work and influence of the church.

SACRAMENTO.—The Superintendent, Rev. C. W. Wendte, visited our Unitarian friends in this city on the 8th inst. He found them united, harmonious and happy, though without a pastor or regular preaching service. The Sunday-school meets every Sunday at Pythian Hall with an attendance of about fifty. A Christmas festival is in preparation for it.

Socials are held every two weeks at the hospitable home of Mrs. Burnham, who, for a quarter of a century, has mothered our cause in Sacramento. The society is out of debt and has \$2,000 to its credit in a local bank, the nucleus of a church building fund. It is thought best not to engage a

minister until the present financial depression is over. Arrangements will probably be made to supply the pulpit with neighboring ministers during the winter.

SALEM, OR.—November closed for Unity Church work with a grand entertainment in the Opera House, given by the ladies of the church, in which the young people of all denominations took part, and which was given to a crowded house, quite noticeably increasing the treasury of the Woman's Auxiliary. The entertainment was a spectacle prepared by Mrs. Olive England, and presented before, but now improved by many additions, especially a "March of the Nation," which was enthusiastically received.

The Unity Club, both the Shakespeare and Forensic sections, continues to grow, and the lectures on Shakespeare before this club given in the church by President Chapman of the State University, are listened to by a large audience outside the club membership.

The Junior Unity Club has now reached a membership of over seventy, and no more members are admitted. Young people of all denominations are anxious to become members. The study so far has been of Holmes and Dickens.

SAN BERNARDINO. — The Unitarian Society here was much cheered by the announcement through the Superintendent that at the request of Rev. Mr. Thomson, the Los Angeles Unitarian Church would aid them by a generous donation of \$100. This timely help and other encouragements practically assures the continuance of the new movement.

On Sunday evening, December 2d, Rev. H. D. Johnston, who was for many years a practicing attorney and author of legal works, both in England and this country, preached a sermon "To Lawyers, about Lawyers, by an Old Lawyer." Nearly all the lawyers in the city were present.

SAN FRANCISCO. — First Church. — The affairs of our society move on steadily and strongly. Dr. Stebbins has preached with vigor and power at each morning service,

and Mr. Eliot has cared for the Sunday-school and preached in the evening. The Saturday afternoon lecture course of the Channing Auxiliary has been successfully concluded, adding one more to the many well-managed series of instructive and helpful teachings given by them.

The Sunday-school festival at Golden Gate Hall, on December 21st, was a pleasant affair, succeeding in spite of the customary storm without. The series of living pictures, accompanied by music, illustrating the "Annunciation," the "Adoration," and other Christmas scenes, were very beautiful. A pleasant dance followed. The Christmas services of both Sunday-school and church were simple and impressive.

SANTA MARIA. — What the local paper calls "the best and most entertaining literary program yet given in Santa Maria" took place under the auspices of the Ladies' Literary Society of the Unitarian Church, on the 4th of December. Mrs. Weaver, wife of the pastor, reviewed the "Marble Faun," and illustrated her paper with stereopticon views of places and works of art treated of in that book. A quartet club gave charming music, and various soloists rendered selections. Mrs. Blochman, who will be remembered as the lady botanist who made the remarkable exhibit of California wild flowers at the World's Fair, presided. Col. J. P. Irish has promised to lecture for them on the 12th of January.

SPOKANE, WASH. — Besides his morning services and a series of afternoon vespers in a down-town hall, which are largely attended, Rev. A. G. Wilson has arranged for a course of missionary meetings in East Washington, with the co-operation of the A. U. A. He will visit in circuit Waitsburg, Colfax, Dayton, and perhaps Fairfield.

How much greater is the amount of work done by Western ministers than by their Eastern brethren, and how much smaller, in most cases, the salary they receive! Surely, ours is a soldier service, and let nobody enter who is not dead in earnest and self-sacrificing without limit.

STOCKTON.—The Superintendent lectured here on the 7th inst. Rev. G. H. Rice reports all going on prosperously, valuable new families coming in, and the Sunday-school increasing. Mrs. Rice has returned from her Eastern visit.

TACOMA, WASH.—The Rev. W. E. Copeland is to give a series of free lectures on Theosophy. Mr. Copeland will speak on "The Seven Keys to the Cross"; on Tuesday night, "The Gnostics"; on Wednesday evening, "Theosophy Versus Spiritualism."



The holiday season brings us nothing more acceptable and more delightful than its annual crop of new publications. A periodical so limited of space as ours cannot notice each of the admirable works that come to its table as they deserve, but at least a brief mention shall be made of those which most appeal to us.

Prof. John Fiske's *History of the United States for Schools* makes us envy the young generation which is permitted to learn the story of its own nation from so well considered and attractive a book. All that a complete mastery of the subject and an interesting presentation of conditions, personages and events can accomplish to make history a fascinating study for a child, Prof. Fiske has embodied in this latest work from his instructed pen. The externals of the book well set off its contents. The clear print and numerous admirable illustrations, which really illustrate the maps, prepared by Dr. Fiske himself, all contribute to what is probably the most perfect work of elementary history yet produced in any land or language. The narrative begins with pre-historic America and is brought down to the World's Fair at Chicago. (Houghton, Mifflin & Co.) \$1.50.

Jolly Good Times To-day, by Mrs. P. Wells Smith. Readers of the "Christian Register" who recall the Cincinnati correspondence signed P. Thorne, will take especial

pleasure in welcoming another children's book by the same writer. It is the latest of a series whose predecessors, *Good Times on a Farm*, *The Browns*, *Jolly Good Times at Hackmatack*, *Their Canoe Trip*, etc., contain much that is attractive and healthful for young people. Child-life in New England and at the West are described with abounding spirits and a wholesome moral teaching. If to make our young people happier and better be the object of juvenile literature, our author has not written in vain. (Roberts Bros., Boston.) \$1.25.

The book for us in this rush of holiday literature is Rev. John White Chadwick's *Old and New Unitarian Belief*. With the motto on its title-page, "From Faith to Faith," Mr. Chadwick dedicates to "the Unitarian family on earth and in heaven," and especially to the Society in Brooklyn, with whom he has just celebrated the thirtieth anniversary of his pastorate, this interesting summary of Unitarian history and doctrinal development. We have received the book too recently to do it justice, but even a cursory reading shows the largeness of its sweep, the richness of its contents, its literary charm, and the free and fearless, yet always reverent and optimistic, spirit of its author. The opening chapter, a historical survey of the Unitarian movement from the dawning of monotheism until now, is a remarkable piece of condensation. The following chapters treat of Man, God, the Bible, Christianity, Jesus, the Future Life, the Great Salvation; and are characterized by the critical ability, the omnivorous reading and balanced judgment of the writer, and are "with such sweet breath combined, as make the things more rich." The final discourse is of loss and gain in Unitarianism, and treats of many issues still fresh and vital with us. In fine, this book of 250 pages contains the best summary of Unitarian history and doctrinal development, and the most radical and optimistic outlook on its future which has yet been produced among us. It is a book to find its way to the library of every Unitarian, and can be confidently commended to

all who desire to learn what the spirit is saying to our liberal religious fellowship to-day. An excellent portrait of Mr. Chadwick prefaces the book, which is beautifully printed on heavy paper. (Geo. H. Ellis, Boston.) \$1.50.

An evidence that Buddhism, in Japan at least, is becoming aggressive, is to be found in a handsomely printed tract of thirty pages, which finds its way to our table from a convent in Tokyo. *The Doctrines of Nicheren* is a treatise compiled by the Right Virtuous Abbot Kobayashi, and setting forth the doctrines of what have been termed the Methodists of Buddhism. There is little therein, however, to indicate the fervid and demonstrative piety which is attributed to them. It is a setting forth of a most abstract and mystical philosophy of faith, with innumerable divisions and distinctions, and is not likely to appeal to the practical Western mind. The portrait of the founder, the devout seer Nicheren, is, we trust, a conventional or typical reproduction of that worthy man. We learn that the first missionary of this sect has arrived in San Francisco, where he may establish a Buddhist shrine. No doubt he will find much encouragement from a certain kind of religionists among us who are enamored of all that is Oriental in faith and worship, except the precepts of Jesus. The fact that he thinks it unnecessary to learn our language in order to spread his religion will not hinder their acceptance of his views. It will only render the latter the more occult, marvelous, unintelligible and altogether delightful in their sight.

The Egyptian Book of the Dead is now published in a large folio at \$5.00, a marvel of cheapness, when one takes into account the admirable reproduction of the original in both the cursive and hieroglyphic character, and the careful translation and learned introductions and notes. It is a ritual of the dead dating back two thousand years before Christ. The ethical teaching is embodied in a mass of liturgical matter, and if sparse, is, at least, weighty in content.

Side Glimpses From the Colonial Meeting House is an interesting compilation by W. R. Bliss, treating of the Puritan's religion and worship. It is a good companion to Alice Morse Earle's *Sabbath in Puritan New England*, but not so well done.

City Government In the United States, by A. R. Conkling, is of value at the present day. Its facts are timely and well grouped, and ought to serve good uses in the increasing crusade against the present evils of city administration. (D. Appleton & Co.) \$1.00.

C. W. W.

The Keys of St. Peter, or the Liberal Protestant View of the Claims of the Papacy, is the title of a discourse by Rev. C. W. Wendte which has been printed for general circulation. It may be obtained gratuitously by addressing the author, or at the Unitarian book depository, room 81, Crocker building, San Francisco. It treats in a dispassionate and scholarly way of the claims of the Papacy, especially the reputed stay, bishopric and death of the apostle Peter in Rome and comes to the following conclusions: "First—Peter was never invested by Jesus Christ with any extraordinary authority or spiritual supremacy above the disciples. Second—Even if he had been so invested, there is nothing to show that this authority was or could be transferred to succeeding generations of disciples. Third—Peter was never bishop in Rome. Fourth—Peter never abode in Rome for any such term as is claimed for him in the official declarations of the Roman Catholic Church; this would have been a physical and chronological impossibility. Fifth—Peter was in all probability never in Rome at all. He may have visited it for a brief stay after Paul's death, but there is no real evidence for it except the general tradition a hundred years later; while there is considerable testimony of a negative character against the supposition." The fair-minded and courteous tone in which the discussion is conducted is in marked contrast to many recent utterances on controversial subjects.

Christmas Night.

(From the German of Robert Prutz, by C. W. Wendte.)

Softly now, on angel pinions
 Draw'st thou nearer, Holy Night,
 And I hear the joy-bells ringing,
 See the windows all alight.
 E'en the humblest home rejoices,
 While, in accents clear and strong,
 To the Christ-child, children's voices
 Lift their thankful hearts in song.
 With a fullness of sweet music,
 Heavenly glow on plain and height,
 As the world did once behold thee,
 Thou returnest, Holy Night.
 'Neath the starlight, sunk in shadow,
 Palm trees rustling soft above,
 Earth and Heaven were interchanging
 Messages of peace and love.
 Then, from rosy-tinted portals,
 Opened by God's mighty hand,
 Issued forth celestial radiance,
 Shining over sea and land.
 There, angelic forms descending,
 Bring glad tidings to the earth,
 While the heights and depths resounding,
 Tell a heavenly saviour's birth.
 Lo! sweet Mary's child adoring,
 Orient kings, with myrrh and gold,
 Kneel beside the happy shepherds,
 Guided by the star of old.
 While the holy mother bending
 O'er the babe upon her knee,
 As its wondrous gaze fell on her
 Thrilled with nameless ecstasy.
 Holy Night, in starry splendor,
 Solemn rising on our eyes
 O within our hearts rise likewise,
 Star of Life, in us arise!
 See, in heaven and earth what rapture,
 Where thy roseate beams do fall!
 Surely, peace once more will bless us,
 Love shall be enthroned o'er all.



Gatherings

God is truth. To be true, to hate every form of falsehood, to live a brave, true, real life,—that is to love God. God is infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upward ever to see the ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect—that is to love God.—*F. W. Robertson.*

The best faith is that the foundations of which are laid under the search light of honest doubt.—*Rev. David H. Moore.*

Dr. Holmes was a beautiful illustration of the possibility of following out literally the Scriptural injunction to "speak the truth in love."—*Rev. E. E. Hale.*

When the faith about Jesus fails the faith of Jesus lives. Hope with his hope; love with his love; see God as he sees him and there is life and hope for us.—*Prof. J. Estlin Carpenter.*

Christianity is a way of life and righteousness, and it identifies righteousness with life; and it is so perfect in its spirit that life to it is nothing else but righteousness.—*Rev. Merle St. Croix Wright.*

In nature the time that precedes death is the most beautiful. The leaves take on their brightest hues just before they drop. Why cannot that be true of our lives?—*Rev. Samuel A. Eliot.*

The ability to recognize sin, and the ability to fear it and shun it, when recognized, are the two great boons this Christian religion gives us, if we truly and heartily embrace it.—*Rev. Andrew F. Underhill.*

Common-sense religion is not a spasmodic affair; it is a steady, prayerful, and cheerful observance of God's commands. It teaches that character is an achievement, not a gift.—*Rev. John W. Chadwick.*

Samuel Davidson, greatest of living English Biblical scholars, says: "A mystic haze encompasses the person, life, and discourses of Jesus; and sober criticism must set about the task of removing it reverently, respecting tradition, without superstitiously adopting it. After that is done there stands forth in colors more or less distinct, a person such as the world never saw before,—the living type of an ideal humanity, pure and perfect, destined to influence all times, to purify all peoples among whom his name is known, and to ennoble his followers by lifting them up to the measure of his stature."

Recreation

A little child lately went to church and heard a sermon whose burden was "Strive to enter in at the straight gate," and was asked when he reached home, what the minister preached about. He replied: "He said we must drive in at the side gate."

Social rumors confirm the engagement of the daughter of George M. Pullman to a prince. "Vengeance is mine," saith the Lord, "and I will repay."—*Pacific Union Printer*.

"Papa, will you buy me a drum?" "Oh! but, my boy, you will disturb me very much if I do." "Oh, no, papa; I won't drum except when you are asleep."

Snobley.—"Aw, aw, it must be very unpleasant for you Americans to be governed by people—aw, whom you wouldn't ask to dinner!" American Belle.—"Well, not more so, perhaps, than for you in England to be governed by people who wouldn't ask you to dinner."—*Christian Register*.

Not Reciprocal.—Mrs. Della Crème (wearily).—"I know everything we eat is adulterated; but what can we do, Reginald? We *must* trust our grocer." Mr. Reginald Crème (drearly).—"Ah, yes, Della! Very true! But, if—oh, if—our grocer would only trust us!"—*Christian Register*.

A very amusing story is being told of Mr. Oscar Wilde and a certain poet, who shall be nameless. The bard complained to the æsthete that a book of his had been practically ignored by certain critics. "There is a conspiracy of silence against my book," he said. "What should you do about it, if you were I?" "Join it," was the answer. —*New York Observer*.

Abuse and discourage
The game as you will,
The chrysanthemum haircut
Will cling to him still.

—*Washington Star*.

Jimmy.—"What makes the 21st of December the shortest day of the year." Father.—"Er—well, the Christmas shopping, probably."

CHURCH DIRECTORY.

At the suggestion of a correspondent, we publish a directory of the Unitarian ministers on the Pacific Coast so far as known. We would esteem it a favor if the pastors whose addresses are not given, would supply us with the data to make the list complete.

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Some Books on Sale at Unitarian Headquarters, Room 81, Crocker Building, San Francisco.

- Members of One Body*—Six sermons by Sam'l McChord Crothers.....Price, 75c.
- What is the Bible?*—By Rev. J. T. Sunderland. \$1.00
- The Liberal Christian Ministry*—By Rev. J. T. Sunderland.....Price, 50c.
- Jesus Brought Back*—By Rev. Joseph Henry Crocker.....Price, \$1.00
- Problems in American Society*—By Rev. J. H. Crocker.....Price, \$1.00
- Ways of the Spirit*—Rev. F. H. Hedge. Price, \$1.50
- The Man Jesus*—By Rev. John W. Chadwick. \$1.00
- The Power of an Endless Life*—By Rev. John W. Chadwick.....Price, \$1.00
- The Revelation of God, and Other Sermons*—By Rev. John W. Chadwick.....Price, \$1.00
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- The Evolution of Christianity*—By Rev. M. J. Savage.....Price, \$1.00
- In Spirit and in Truth*—Essays by younger ministers of the Unitarian Church.....Price, \$1.00
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- Scattered Leaves. Essays on Life, Faith and Work.* Channing Auxiliary, San Francisco.....Price, 75c.
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- The Primitive Gospel and its "Life of Jesus."* An Essay—By Rev. S. R. Calthrop.....Price, 25c.
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- Short History of Unitarianism*—Mott. Cloth, 50c.
- For Thought and Remembrance*—A booklet of selections, compiled by the Yule Club of Oakland Church. Price, 35c.
- The Future of Unitarianism*—Mrs. Humphry Ward. Address delivered recently in London. (Price unknown as yet.)
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THE PACIFIC UNITARIAN

God our Father; man our brother

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All the ministers of the Conference

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Editorial

At the last meeting of the Unitarian Club the subject of religious education was as broadly and thoroughly treated as could be expected on such an occasion; but all present must have been more impressed with the vistas opened than with what was said or settled. It is too large a subject to be easily disposed of; if followed, it seems to lead to the ends of the earth and to the foundation of human society. In its final sense, religious education is the one thing which the world wants. It is the lack of it that causes or permits all the misery, sin and injustice under which man groans and travails to-day.

We say the times are out of joint, but it is really man that is out of joint. He is not living in right relations with God his maker and man his brother. There is no lack of things. Food and clothing, necessities and comforts, are in abundance, but man is not yet equal to the mastery. He is not yet the being God designed him to be. He still lives in his lower powers, and is merely a slightly modified brute. The bulk of mankind seek wealth, power, ease, pleasure, in the same selfish manner that the other animals seek food and shelter. Material and selfish ends engross them. A few feel the truth and beauty of the higher life, and through them progress is possible; by their life and their love mankind is being slowly lifted up.

When he is lifted sufficiently high, individual men and women will get all the material things that they deserve, or that it is wise that they should receive. The food and blankets will be made to go around. There will be first justice, then love. Man to-day wants first, a truer knowledge of what life is; he wants a clear conviction of his moral responsibility, and a firm faith in the divinity of love. He needs to feel that the world

is or may be good, and that there is a God in whom he may trust; that life is something more than mere animal existence; that it stretches upward into wisdom, goodness, joy, self-surrender and love. He needs to know that truth is better than power or place, and that to do what he believes to be right is of more importance than any material condition. If a man does not learn this, he fails to fulfill the ends of his being.

The true object of education is to bring out as much of this higher life as each individual is capable of. If this life is the most valuable, are we right when we simply train the intellect or the hand to make a better-equipped producing machine?

Is not the spirit that animates man, that determines the ends he seeks, that regulates his conduct to his fellow-men, of the very first importance? It may be answered, that the State cannot interfere in this,—that it is in the home and in the Sunday-school that such things must be inculcated. In a measure it is true. The home ought to be the shrine of the loftiest truth and the purest love, but, as matter of fact, it often is not. The Sunday-school reaches few, and, at best, can but slightly modify those it reaches. The public schools are the main reliance, either for supplementing or counteracting home influence; and, while from the nature of things they must primarily train the mind and the body, the better part ought in some way to find a place. It is manifestly unfair and unwise to teach doctrine or dogma of religious belief, but directly or indirectly, by precept or example, there is the greatest need of teaching what Professor Barnes, on another page, epitomizes as "the sanity of the universe and the essential goodness of the heart of all things." The best teaching is probably unconscious and indirect, and for this reason the character and spirit of a teacher is often of greater real value than scholarship or even facility of imparting instruction. Influence is a subtle and far-reaching power, but it is not revealed by competitive examinations. From the very fact that religious instruction cannot be di-

rectly imparted, there is the greater need of the strongest possible influence toward views of life that shall be essentially religious. As time goes on, and the petty quarrels over non-essentials give way to a conception of what religion really is, the unfortunate, harmful compromises at present forced upon us will be outgrown, and the training most needed will be direct and be given first place. Then shall man enter into his highest right,—“To know whatever is true, to love whatever is fair, and to do whatever is good.”



Notes

The "Parish Visitor of the Pacific" has resumed its former purpose of advocating the cause of the Second Unitarian Church, and will no longer be sent through the mail. In its place this and following numbers of *The Pacific Unitarian* will be sent to the subscribers of "The Visitor," excepting where the other paper is already taken; and in these cases an Eastern journal will be sent till the year's subscription is completed. Several articles, under the general title of "The Open Church," which were planned for "The Visitor," will be published in these columns. We hope this infusion of new blood will give us more abundant life.

We are pleased to note that the able and faithful services of Rev. S. Farrington, our "American minister" at Richmond, England, is to result in a beautiful new church edifice, of which he sends us a sketch. Among his parishioners is Lady Sarah Russell, the widow of the late Lord John Russell, the eminent British statesman. Lady Russell is herself a remarkable and gifted woman, advanced both in years and opinions, a graduate into Unitarianism from the Scotch Presbyterian Church. Her son, Lord Rollo Russell, Sir H. E. Roscoe, Sir Roland K. Wilson and Earl Dysart, the talented heir of the Duke of Lauderdale are also officers of this flourishing young church.

A fine educating contest is being waged among the Jewish rabbis of San Francisco on the propriety of Jewish young men becoming associate members of the Young Men's Christian Association. Quite a number have joined for the advantages to be gained educationally and socially. Their religious affiliation is not questioned, and no proselyting is attempted. Dr. Voorsanger and Rabbi Nieto see no objection, and rather approve it, while some of the more conservative protest strongly. It is creditable to the organization that it draws those not allied by faith, and is evidence of growing breadth.

We are glad to announce the topics and dates, as well as places, of Rev. Jenkin Lloyd Jones' lectures, in and about San Francisco, so far as arranged. They are as follows:

March 12—8 P.M., 2d Unitarian Church, "Marcella."
 March 13—8 P.M., Golden Gate Hall, "Jean Francois Millet."
 March 14—8 P.M., 2d Unitarian Church, "George Eliot."
 March 15—8 P.M., Golden Gate Hall, "The Cost of an Idea."
 March 16—3:30 P.M. 2d Unitarian Church
 "Woman's Uprising."
 March 18—3:30 P.M. 2d Unitarian Church
 "Browning."
 March 19—8 P.M., 2d Unitarian Church, "Parliament of Religions, and What Next?"
 March 20—8 P.M., Golden Gate Hall, "The Cost of a Fool, or The Price of Ignorance."
 March 21—3:30 P.M. 2d Unitarian Church
 "Henrich Ibsen."

The three lectures at Golden Gate Hall and the six at the Second Church will be given *en course*, under the management of the Woman's Auxiliary of the Second Church. Tickets for each course will be sold for one dollar. Single admission to the afternoon lectures can be gained by the payment of twenty-five cents. Single admission to all the evening lectures, fifty cents.

In addition to these lecture engagements, Mr. Jones will preach at the First Church the morning of March 10th, and at the Unitarian Church of Oakland the morning of the 17th; also at the Second Church the evening of both these dates.

Mr. Jones will visit Southern California on his way to and from this city, and will be heard in Pasadena, Santa Barbara and other places.

The bishops' Pastoral Letter, as an effort to protect ecclesiasticism and preserve what they are pleased to call "The Church," seems about as well advised as the wall of sand a small child would throw up on the beach to stay the incoming waves. It seems to be inspired by fear, and not by faith. The bishops seem facing backward with regretful eyes.

Washington's Birthday was marked by many pleasant evidences of true patriotic feeling among Californians, young and old. A simple but impressive celebration at the Broadway Grammar School, of this city, marked the presentation, by Mrs. Charles Webb Howard, of Oakland, of two fine portraits, of George and Martha Washington. The upper class marched into the schoolyard, and took their place at the right. They then sang continuously a fine inspiring march while the other classes filed to their places. Nearly eight hundred girls stood with bare heads and bright faces for an hour while the singing, class recitations and addresses were made. The portraits were dramatically unveiled and warmly saluted. The account of this outdoor celebration, with never a disturbing shiver, is specially intended for the Eastern market. The fact for home consumption is the good sense and fine spirit displayed in the gift. In Boston there is a Public School Embellishment League, which places in every school works of art, especially such as inspire patriotism. There is a virgin field in San Francisco for such inspired workers.

The word "patronage" is becoming more and more obnoxious. The blight of the spoilsman is far spread and devastating. In Indiana, Mr. Alexander Johnson, formerly the efficient secretary of the State Board of Charities, and later in charge of the Home for Feeble-minded, is being ostensibly "tried" for the obvious purpose of gaining political control of the institution. He is too good a man to suit the peculiar powers that rule in politics, and evidently must go. It would be fortunate if California could find a place for him.

We learn with sincere sadness of the destruction by fire of the beautiful Unitarian Church edifice in San Diego, erected during "boom" times, at an expense of \$18,000. The society labored under a depressing burden of \$9000 indebtedness. The insurance is only \$6000, and the value of the lot \$1500 more. This is, indeed, a heavy misfortune for the little band of earnest men and women who have so faithfully struggled to keep alive our cause during all these trying years of depression in Southern California, and from which they are now emerging so hopefully. Our sympathy goes out to them in their affliction, and specially to Rev. Mr. Johnston, the recently settled pastor, whose loss of manuscripts and library is a particularly distressing one. We shall be glad to know how we can be of service to our brethren in their extremity.

The Congregational clergymen of San Francisco are being differentiated into two distinct parties by the approaching visit of Rev. Geo. D. Herron, D. D., Professor of Applied Christianity in Iowa College. He is not considered theologically sound by a number of our leading divines, who say there is too much loose gunpowder lying around, and that a bright spark may explode it. Dr. Herron is but 33 years of age, but he has already caused a great rattling of dry bones. Four years ago he delivered an address at Minneapolis that aroused great enthusiasm, and was followed by calls to six prominent churches. He preached for two years at Burlington, and now is so popular a lecturer at his college that it takes the chapel to hold his hearers.

We tender our congratulations to ex-Sergeant Moses A. Luce,—now our esteemed friend and fellow-worker in San Diego, Judge Luce,—on the bestowal of a medal of honor, by direction of the President, for his conspicuous heroism on the field, in saving the life of a wounded comrade at the battle of Laurel Hill, Va., May 10, 1864. The story, as told by the rescued man, is one of thrilling interest, and gives us increased admiration for our modest and quiet-spoken brother.

Rev. Samuel Slocombe, of Cayucos, recently preached to a Presbyterian Conference with much acceptance. He writes a friend: "From my point of view, Bibliolatry and dogmatic creeds of pre-scientific ages are the two main hindrances to the spread of that higher moral and spiritual development which the essential principles of Christianity are calculated to promote. While the old issues symbolized by the terms Trinitarian and Unitarian are virtually dead, the churches ranged under the former terms are largely conservative of antique dogmas, and the latter term stands for liberalism in theology and religion."

In the allotment of the Jenkin Lloyd Jones lectures, there fell to the First Church of San Francisco, "Michael Angelo." It will be given in the Sunday-school room on Monday evening, March 18th, and the proceeds will be turned over to the "Headquarters" Committee.

An informal Ministerial Club, consisting of the Unitarian ministers around the Bay of San Francisco, holds a semi-monthly session at the Headquarters. All the ministers except one attended the two sessions held during the past month. Rev. Dr. Stebbins presided. Nine clergymen were present. The special topics for discussion were, first: "The Duty of the Unitarian Churches with Regard to the Uprising of the Citizens of San Francisco Against the Corruption in Municipal and Police Circles in that City." A resolution, offered by Rev. L. W. Sprague, was passed, and delegates appointed to the Civic Federation.

Another question of importance was the removal of the Headquarters, which was happily accomplished. One session was devoted to a consideration of the question of "Divorce," now a burning issue in San Francisco.

A series of resolutions by Rev. Mrs. E. T. Wilkes were discussed and adopted, and ordered printed in the daily papers.

This club promises to be a useful auxiliary of our cause.

The "London Inquirer" makes a sensible suggestion to those who find Unitarianism "cold," namely, that "they crowd in and warm it." This advice ought to be regarded by those who stand aloof and shiver. Another class who might find and give comfort by coming to us are those who now are suffering because their religious housekeepers are making it too hot for them.

Portland papers report that, on February 18th, seventy members of the Unitarian Church met at the Portland Hotel at a banquet, after which the "Channing Club" was organized and officers were elected. We feel like congratulating Oregon, knowing how enjoyable and helpful have been the meetings of our Unitarian Club, and knowing also how wisely such a movement will be directed by such representatives of our cause as Dr. Eliot and Mr. Wilbur.

Late advices from San Diego are to the effect that the Unitarians may possibly secure Fisher Opera House for holding services until another church can be built. Offers of the use of their buildings have been received from the Universalists, the M. E. Church South and the First Spiritual Society.

The Baptist Church of Berkeley has expelled, for heresy, Mr. W. C. Maxwell, a student of the University, and Professor C. W. Woodworth, who came to his defense. A considerable number of the church opposed the action, but the strait-laced are in the majority, and the believers in rationalistic Christianity were turned out. Mr. Maxwell admits that he has become a Unitarian. Professor Woodworth considers himself still a Baptist.

The utter prostration of the San Diego church calls for decisive action. It has been in a most trying position for a long time, but this crushing loss brings a crisis that must be met firmly. Temporizing is useless. There are two courses to pursue—either to give up the whole thing definitely, or to take hold firmly and put the church on a sound foundation. Why not show our sympathy by a special collection, to be taken up in every Unitarian Church in the United States, say the first Sunday in April?

Contributed

Nature and Life.

Motto preceding "The Little Girl and the Stars," in Fröbel's "Mutter-und-Koseleider."

A child's imagination loves to see
Human relationship, in star or tree,
Or anything that may about him be.

Nature and Life around him seem a glass
To mirror that which fills his heart. Alas!
That, with the years, the childlike dream must pass.

All that is noble in your child is stirred,
And every energy to action spurred,
By Nature's silent, oft-repeated word.

He sees the moon glide on her silver way—
He sees the stars return with closing day—
He sees the plants some hidden law obey.

No wonder that he thinks an inner spring
Of Love creative lives in everything,
Bidding it to his life an offering bring.

And as the bright, unbroken chain returns
In beauty on itself, his spirit yearns
Toward that great love which dimly it discerns.

A child's conceit? Nay—larger Truth, indeed,
Which shall sustain him in his later need:
A faith too deep for any written creed.

—Done into English verse by Henrietta R. Eliot.



Religious Instruction in Schools.

By Earl Barnes, Professor of Education.

In the evolution of instruction, it seems to be true that the first teacher is the father or mother, then some old man in the tribe, and then the priest. The State appears as a teacher, through its accredited agents, only in pretty fully developed civilizations. The history of education in Christendom for twelve hundred years, down to the present century, has been the history of the Church. The Church supported, directed and taught the schools. Even the great movement of the Reformation did not materially change this; it simply split the schools into two groups—one controlled by the old Church and one by the new. It may be further urged that there has never been a desire on the part of any great body of intelligent men to remove religious instruction from the schools. In the multiplication of sects and beliefs, however, each creed has

tried to prevent other creeds being taught in the schools. When the State, under the influence of modern republican, democratic and socialistic ideas, took possession of the schools, it had no desire to do away with religious instruction, but each sect fought the religious instruction of every other sect, and so, as a compromise, in America and in France schools have been secularized. England is to-day passing through this part of her development. So long as education was largely supported by the religious societies, religious instruction was accepted as a matter of course; but when, three years ago, education was made free—that is, when it was paid for by the State—each religious body began demanding that other sects should not teach their dogmas; and so the schools of England are being rapidly secularized, notwithstanding that the great mass of Englishmen believe religious instruction to be extremely desirable.

Secularization of education exists to-day as an unsatisfactory but necessary compromise. It is already leading to two or three most undesirable results. In the first place, it tends to leave uncultivated the truest and finest instincts of childhood. Children are naturally religious. Left to themselves, they tend to develop a religion of their own. Intellectually, they demand a great First Cause and constantly sustaining power. Emotionally, they demand a nature warm at the heart with love and sympathy. For the God and Christ and Mary and the Prophets who filled this craving in children's souls in the past we are substituting patriotism, the flag and Abraham Lincoln and nature studies. This is all good, but we need something more. Even the love of humanity cannot satisfy the heart of an emotional boy of twelve. The second evil lies in the fact that our children are growing up ignorant of the Christian theology. I examined, last year, over a thousand compositions written by children, describing their impressions of heaven and hell, and the dense ignorance they showed concerning the most common matter of theology was surprising; nearly

one quarter of those who mentioned the relation between Christ and God spoke of Christ as God's father. To leave a child without these fundamental conceptions, is to leave him without the key to much of modern history, literature and art. It is like trying to teach a boy Greek and Latin, at the same time keeping him ignorant of mythology.

What, then, can be done? First and foremost, we must work for that day when teachers shall be so fair-minded and generous that they can be trusted to use all knowledge in their schools with wisdom for large ends, and when the public shall be so intelligent that it will not be frightened at the sound of a theological word, though the accent be slightly different from their own. Meantime, the compromise must be respected, and no religious instruction must be taken into the schools; but in all the subjects of the school the religious spirit may be cultivated. History, literature and science may all be so taught as to strengthen a belief in the sanity of the universe and in the essential goodness of the heart of all things.

In the history and literature work instruction may be given, and must be given, if the child is to understand what he studies concerning the great theological conceptions of the world—God, Allah, Christ, Mohammed, Buddha, Confucius, Mary, apostles, prophets and priests. All this can be done by an intelligent teacher without breaking, in spirit or letter, the necessary but undesired and unfortunate compromise which makes our schools secular to-day.



Eyes that Cannot Weep.

The saddest eyes are those that cannot weep;
 The loneliest breast the one that sobbeth not;
 The lips and mind that are most parched and hot,
 Are those that cannot pray, and cannot sleep;
 It is the silent grief that sinketh deep.
 To weep out sorrow is the common lot,
 To weep it out and let it be forgot,
 But tears and sobs are after all but cheap.
 We weep for worries, frets and trifling cares,
 For toys we've broken and for hopes that were,
 And fancied woes of passing love affairs.
 But only One can ease the breast of her
 Whose hurt for fruitless moans has sunk too deep.
 Pity, O God, the eyes that cannot weep.

—Ella Higginson.

The Free Church of Tacoma.

By The Rev. W. E. Copeland.

We have before us Mr. Martin's first annual report to the Free Church of Universal Religion of Tacoma, in which he reports a gratifying growth, and, despite the hard times, a fine financial showing. Of this, as Unitarians, we are glad; for, after all, this church is a Unitarian church as much as before it changed its name.

And, in this matter of name, we cannot see what gain in unsectarianism has been made. Mr. Martin objects to *Unitarian*, because it is sectarian and excludes Jews, Buddhists, Moslems, etc., but has improved matters not a whit. Webster defines *Church* as "a body of Christian believers." Before the change, the society in Tacoma was a body of Unitarian Christian believers, now it is a body of Free Christian believers. To the latter no more than the former can a Jew or Moslem belong.

Mr. Martin must do for the First Free Church of Universal Religions just what he blamed Unitarians for doing,—he must explain the word *Church* as meaning something which the dictionary and common usage declares it does not mean. Indeed, his task is harder than that of the Unitarians, for the word *Unitarian* had no well accepted meaning, while the word *Church* is peculiar to Christianity, and cannot be applied to a body of Jews, Moslems, Buddhists or Free-Thinkers. The name of the Tacoma society, when written out in full, would read, "The Free Body of Christian Believers of Universal Religion." In order to avoid sectarianism, the name must be again changed.

The whole discussion between Mr. Martin and the Unitarians is over names, for he admits that very many Unitarian societies are as broad as the Tacoma society; indeed, that society, before its change of name, welcomed to its fellowship all who wished to come, without regard to doctrine. The gates were as wide open as they are now, but Mr. Martin objected to the name *Unitarian* as exemplifying a creed; yet the word

Church used by the new movement, which he thinks is to be the new religion, implies a stricter creed. It is a body of *Christian* believers, and *Christian*, as defined by the dictionary, means "the acceptance of certain doctrines." Nor does the addition of the words *Universal Religion* do anything more than to confuse the mind of applicants for membership.

Unity Church is as broad and unsectarian as Free Church, and Unitarian Society is broader than either. We would not call attention to what seems so great an inconsistency were not Mr. Martin so pertinacious in condemning Unitarians as sectarian, simply because of certain words or names which the National Conference adopted in its revised Constitution.



Kidd's Social Evolution.

By Chas. A. Murdock.

Kidd's "Social Evolution" has stirred the world of thought in a remarkable degree. It is strange that a young man, an English civil-service employee, should be the first to present an attempt to apply the Darwinian method to the study of social progress and conditions. The work has been variously received, meeting with warm commendation and severe criticism. It is not probable that all Mr. Kidd's conclusions will be finally accepted, but the book is a valuable contribution to the study of the laws and methods of social progress, and is especially successful in having provoked thought and aroused interest.

It is an encouraging book in that it so fully recognizes the value of religion as a factor in the case and distinctly belittles the materialistic views so prevalent in much socialistic literature. One can approve as a whole and yet fail to be wholly convinced.

Mr. Kidd seems to err in the low estimate which he places upon the functions of human reason and in contending that religious belief is ultra-rational. He makes reason largely if not wholly synonymous with selfishness, and excludes altruism or love for others from

the realm of the rational. He limits reason too much in making it concerned only with self-interest and in dividing too sharply between the reason that governs man the animal and the higher faculties that pertain to man as a moral and spiritual being.

Prof. Drummond, in his "Ascent of Man," contends that side by side with the pitiless struggle for life there is the evolution of a higher principle, "the struggle for the life of others," and that while the former will ever remain and ever be needed, it will continue to soften, and that our progress will come chiefly through the higher evolution and intelligent application of the nobler struggle that bears fruit in love, sympathy and self-sacrifice.

The ethical sense in Mr. Kidd's estimation seems to be set apart and made ultra-rational when it might more consistently be treated as simply *super*-rational, in the sense of being a fulfillment of reason—reason, in its highest expression. The reason that controls a low and selfish man is of a low order, closely akin to the instinct that moves a brute to self-preservation; but when man has risen to the noblest and loftiest life of which he is capable and lives for others as well as self, he has not passed from the domain of reason, but is controlled by a higher and more reasonable reason. Surely, it is for man less reasonable to be selfish, than to be unselfish, and it is no proof of the validity or value of religious belief that it should be unreasonable. There is undeniably something higher in man than reason. Spiritual apprehension and faith in the unseen do not rest on the testimony of the senses and are above the jurisdiction of the mere intellect. It is this truth that Mr. Kidd would set forth, but in doing so he seems to divide too sharply between reason and faith, and casts an affront on reason that is uncalled for and is not necessary to his argument.

It is, after all, largely a matter of definition for whatever we may call it, it remains in the last analysis that distinction between the higher and lower which eternally exists.

In the life of man as a spiritual being, his final destiny is fixed by selection and rejection. The choice between good and evil, between selfishness and unselfishness, between the higher and the lower constantly made, determines character and gives him his place.

One can not but feel that there may be some fundamental fallacy in the position and conclusions that Mr. Kidd so ably and brilliantly presents.

There is much in his incidental reasoning that is convincing, and his historical view seems just and clear; but, when his distinctive argument leads up to no rational sanction for progress, and to a supernatural origin for religious beliefs, one feels that there is something wrong in his assumptions, or in the superstruction he builds on them.

If by acceptance of natural selection as the cause of progress we must infer the subordination of reason and the continuance of progress through devotion to religious beliefs that cannot be reasonable, it would seem that progress must be accounted for in some other way.

Whatever may be the final result of the discussion that this book has vigorously provoked, and, however much we may dissent from his theory or his special arguments, there is enough of thought, of suggestion, of rectifying criticism in it to give it high place as a helpful work.

One of its most needed offices is the humbling of both the material and the intellectual, and the rank it gives to those moral and spiritual forces that we may neglect or contemn, but which yet are the controlling factors of individual life and of the aggregate life of man that we call civilization.

The law of natural selection as applied to human society by Mr. Kidd completely confirms the claim of religion in its purest and highest expression. The battle is not to the strong nor the race to the swift in a mere materialistic or even an intellectual sense. Moral qualities are of transcendent importance. Selfishness finally defeats itself. The people swayed by the noblest impulses, and

who love mercy, do justly and walk humbly before God in the end prevail. All the forces that have worked from the beginning to raise man from his brute-like origin are pledged for his further elevation.

To realize this gives profound hope and faith and a mighty influx of courage. It is a long-range view of human life that shows the method of its progress and reveals laws still operative that must work for its bettering. It is a blessed relief from the dead level of materialism and its dismal doubt of everything not susceptible of proof by its own methods. It places emphasis on the true life, that based on love, and relies for relief from present wrongs not on any readjustment of political methods, but on the deepening and softening of character that shall insure greater justice and a truer sympathy.

Such a book bids us be patient, but bids us work—not wait. The patience it teaches is not that which rests satisfied, but that which prompts to strong endeavor from a faith that good will finally be its reward. The strong helper of God is not he who (looking for immediate relief,) would upturn society in impatience with present wrongs, but he who sees that the way is long and he can do little, and yet does that little with patient courage.

It is force of thought which measures intellectual, and so it is force of principle which measures moral, greatness, that highest of human endowments, that brightest manifestation of the Divinity. The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms, most fearless under menace and frowns, and whose reliance on truth, on virtue, on God, is most unfaltering. A man is great as a man, be he where or what he may. The grandeur of his nature turns to insignificance all outward distinctions. His powers of intellect, of conscience, of love, of knowing God, of perceiving the beautiful, of acting on his own mind, on outward nature, and on his fellow-creatures,—these are glorious prerogatives.—*Channing.*

News

Removal of Unitarian Headquarters.

The Headquarters has recently been removed from the Crocker building, to a more convenient place in Weber's Desk Store, 300 Post Street, corner Stockton.

We hope the members of our parishes in San Francisco and about the Bay will visit the new place at some early opportunity. It is upon the ground floor and easily accessible. Unitarians from a distance are invited to call when they are in San Francisco.



The Superintendent's Office.

During the past month Rev. C. W. Wendte has been away twice on missionary trips. First to Hanford, the county seat of King's County, where he preached morning and evening, and conferred with Mrs. Sarah Pratt Carr, the minister of the little congregation at that point. An account of his experiences is given elsewhere. On the following Monday Mr. Wendte also visited Fresno to inspect certain church property which had been offered the Unitarians at a very low price, and to consider the prospect for resurrounding our work in that important town. Incidentally, he lectured on a literary topic before the Fresno High School.

On the 16th, Mr. Wendte visited San Jose, Santa Cruz and Los Gatos. In Santa Cruz the Unitarians once had a flourishing and influential society, under Rev. C. G. Ames. A neat church was built about 1863. But Mr. Ames' withdrawal to the East and a succession of misfortunes finally broke up the society and lost us the church. There was no Superintendent in those days to come to the aid of enfeebled societies. Two years since, Rev. Mr. Leavitt, a Universalist minister, made Santa Cruz his residence, and started a church of that order. Some of the Unitarians entered his movement, others did not. After a two years' trial, Mr. Leavitt has withdrawn to work in Japan, and the Universalist society has given up its services.

On consultation with local friends, it was thought best to hold a series of Unitarian missionary services in Odd Fellows' Hall for a few months. Our clergy around San Francisco Bay have volunteered to preach in turn. By taking an afternoon train from Santa Cruz, Los Gatos can be reached by the ministers in time to hold a 3½-o'clock service in that thriving town, and then to return the same evening to San Francisco. This circuit will be kept up by Revs. E. B. Payne, Dr. Horatio Stebbins, Geo. R. Dodson, W. M. Jones, Mrs. E. T. Wilkes, L. W. Sprague, G. B. Allen and C. W. Wendte. If nothing more is done than to scatter seed, it will be a thankful task, and may result in permanent organization.

The Superintendent makes the following financial exhibit of his office for the past twelve months :

RECEIPTS.

Salary from the A. U. A.....	\$2,000 00
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EXPENDITURES.

Salary of Assistant at Oakland, pulpit supplies, etc.....	\$1,200 00
Contribution to A. U. A.....	100 00
Contribution to San Jose Unitarian Church	100 00
Contribution to Berkeley Unitarian Church	50 00
Contribution to Santa Maria Unitarian Church.....	25 00
Contribution to Headquarters in San Francisco.....	125 00
Paid deficit of Unitarian Exhibit at Mid-winter Fair.....	207 45
Postage, Stationery, Ferry and Car Fares, etc., estimated.....	100 00
To balance for services.....	92 55
	<hr/> \$2,000 00

Over 100 letters were sent out and 150 received during the past four weeks on denominational business. The removal of the office to new quarters involved extra work and care. It has been a useful month.



It is life that is the one imperishable power; life that is the irresistible force of onward growth; good life that is, itself, the victory, and the overcoming of the world.—*Brooke Herford.*

Loss of the San Diego Church.

Judge M. A. Luce writes the Superintendent under date of February 18th :

When I left the church yesterday after morning service, I thought I would write you a letter to-day of congratulation. Our church was filled with a large congregation, and Mr. Johnston held that audience to the close of his sermon with the greatest interest. He had already captured our community, as well as our own congregation and put new life and energy into our church; we could see that this year would place us in a position, under his ministrations, to gradually pay our indebtedness, and make our church one of great influence in this city.

In a few hours our church was in ruins, burned to the ground; nothing left us but the insurance and the lot upon which the building stood. Our insurance amounts to \$6000, and our lot is worth from \$1500 to \$2000. Our indebtedness amounts to \$9000.

The great loss, however, was to Mr. Johnston, whose furniture, manuscripts and library were all in the pastor's study in the church, and are destroyed—the work of twenty years. You can appreciate yourself the loss that comes to him, and our calamity is almost swallowed up in sympathy for him. But he meets it in a manly, brave way, and is ready to enter upon and continue his work; and the congregation is coming to the front with increased zeal and hope for the future, and are not willing to give up their good work here, and believe that they can continue to hold at least their position of influence in this city, and can reach many hundreds who wish to hear a Unitarian preacher and do Unitarian work.

We need, however, in this crisis all the sympathy and aid we can have from the great Unitarian body, and hope we shall have it.

We, of course, will be crippled in our first efforts, for we have not even a Sunday-school book, nor a hymn-book left.

Yours sincerely, M. A. LUCE.



Heed how thou livest. Do no act by day
Which from the night shall drive thy peace away.
In months of sun so live that months of rain
Shall still be happy. Evermore restrain
Evil and cherish good, so shall there be
Another and a happier life for thee.

—Emerson.

Ordination of Rev. N. E. Boyd.

On February 10th, at the First Unitarian Church, San Francisco, Nicholas E. Boyd was ordained to the ministry. Mr. Boyd is not a recent convert, and does not embrace a new profession. A graduate of Bowdoin College and the Meadville School, he has of late years been engaged in journalism and other pursuits. Having been appointed chaplain of the Sailors' Home, he desired formal ordination and the recognition of his brother-ministers as a regularly enrolled member. The ceremony was conducted by Rev. Dr. Stebbins, who spoke of having known Mr. Boyd for forty years, Mrs. Eliza Tupper Wilkes, Rev. W. G. Eliot, Jr., and Rev. E. B. Payne. From the report in a daily paper we copy the following extract from Mrs. Wilkes' charge:

"I need not charge you, my brother, that your office is a holy one. From this hour you are a priest of the holy religion. We who stand as ministers of the new reformation must not trifle with dogmas; they are easily organized, but principles are unchangeable. One thing I ask of you, treat sacredly your language. Words are sacred things. Let there be no compromise in your work, but deal gently with the souls that are put in your keeping.

"Your office is not to entertain or amuse; it has a deeper purpose than that. It is not necessary that you should give the best Sunday performance. Do not compete with the Sunday music-hall. First of all, you are a priest of religion. It is your blessed privilege to lead your fellow-man to your Father. It is your part to bind up the broken-hearted. To preach the accepted word of the Lord.

"Go forth to them who are in despair and bring them the glad tidings of rescue and comfort, and the blessing of the Lord is with you."

Rev. Mr. Payne, in extending the right hand of fellowship, said:

"It falls to me to bid you welcome to the brotherhood of the Unitarian clergy, to offer you the right hand of fellowship.

"I hope you have brought your sword with you, for the war is still on. It is not only in China that there is war; it is not that there is incipient war in Mexico; but the struggles between right and wrong, between justice

and iniquity. We expect you to wield that sword for right and truth and justice and honor.

"We hope you have brought your trowel with you, for there is work to do. The walls of the great temple are not yet completed, and we need your strength and your art to aid in the building.

"God bless you, brother."



Annual Meeting, First Church, San Francisco.

The annual meeting of the First Unitarian Society of San Francisco was held in the parlors of the church on Tuesday evening, February 5, 1895, and was well attended. The Moderator, Mr. Charles M. Gorham, presided. The Treasurer reported the receipts of the year as \$11,954.16, and the expenditures, \$11,883.79.

The Superintendent of the Sunday-school, Rev. William G. Eliot, Jr., stated that the school was in a prosperous condition, the average attendance at present being about 200. Teachers' meetings are held every Sunday morning at 9:30 o'clock, and an effort is being made to render the instruction given more systematic and thorough by means of monthly examinations. The receipts of the year had been \$333.60, and the expenditures, \$288.37. Mr. Eliot also reported on behalf of the Onward Club, to whose efforts the success of the Christmas Festival was largely due.

Mr. Charles A. Murdock presented the report for the Trustees of the "William and Alice Hinckley Fund," showing a balance on hand and secured by mortgage of \$54,104.69. He gave a detailed account of the expenditures during the year, amounting in all to \$2280.

The report on behalf of the Channing Auxiliary was next read by the President, Mrs. Horace Wilson. Seventy-nine new members had been admitted during the year, bringing the total membership up to the gratifying number of 173. The Post-office Committee has had 169 correspondents, and the Publishing Committee had met with great success, artistically and finan-

cially, in the Dutch Tiles Calendar. A course of lectures had also been given. The income for the year had been \$621.77, exclusive of the proceeds of the Calendar, not yet ascertained, and the expenditures, \$598.30.

Mr. Wm. Hardy, made the report for the Society for Christian Work. Eighteen regular and two special meetings had been held, and the average attendance had been thirty-one. Many lectures and papers had been read before the society, and 450 garments for women and children had been made and distributed. The society has sixteen regular beneficiaries, and thirty families had received aid during the past year. Much literature had been distributed to the prisons and hospitals. The society now has 117 members, and the Treasurer's report gave the years receipts as \$1657.88, and the expenditures \$1553.36.

The Moderator made no written report, but made a brief address, congratulating the society on the fact that it was practically out of debt. The year began with a deficit of about \$1500; this had been met, and all expenses, including the added salary of the assistant minister, had been paid.

Three trustees were then elected for a full term of three years, viz: P. B. Cornwall, Chas. M. Gorham and John McMullen; and, after brief addresses by Rev. Dr. Stebbins and Chas. A. Murdock, the meeting adjourned.



From Far Wisconsin.

Editor Pacific Unitarian:

By reference to the pastoral lately put forth by the Bishops, expressing the opinion of the United American Episcopate, it will be seen that the Bishop of Fond du Lac does not stand alone, but is only one of a body which unitedly bears witness against Unitarianism.

Dr. Phillips Brooks was a popular speaker, but who could not, with the Bishop's pastoral before us, be called a representative Episcopalian. Would it not be more consistent for those who do not accept the pastoral to consort with the Unitarians than to remain in a church which does not seek to

conform its teachings to the spirit of the age, but only transmits an inherited faith, and calmly waits for Christ's second coming?

C. C. G.

FOND DU LAC, February 18th.

[We certainly agree with the Bishop, and only wonder that they do not.—EDITOR.]



Pasadena, Pomona and Ontario.

On the first Sunday in February Rev. Miss Kollock, the pastor of the large Universalist church at Pasadena, and Rev. Mr. Pierce, the pastor of the Unitarian churches at Pomona and Ontario, exchanged pulpits. At the two Unitarian churches the congregations were large and the interest was intense. Miss Kollock preaches liberalism, *not* as a creed to be accepted—a view of religious truth intended chiefly for the mind, but rather as a *religion* that warms, expands and uplifts the heart; that brings sunshine into the life, that begets in the soul a loving trust in the purposes of God; and the difference between the two types of ministry is very great. The former is dogmatic proselytism, which, however successful, builds nothing. The latter brings people together for worship and inspiration. Miss Kollock's fine form, her bright, intellectual face, her cheerful, reverent spirit, and her intense conviction that she has a mission, impart to her words a peculiar charm and power. Since the first of September she has been in her pulpit every Sunday; and the steady growth of her congregation, till it has literally packed the floor of her great church, and on special occasions overflows into the gallery, illustrates the character and influence of her preaching, and her insight and fidelity as a pastor. She was very happy, however, to be absent for a Sunday, that in one sense she might rest. Even change is restful. She was delighted with the size, the appearance, the responsiveness, the whole general spirit and atmosphere of Mr. Pierce's congregations, and in each place she assured our friends that her day with them had given her very great pleasure. Her congregations,

though large, will be increased at her next visit.

In Pasadena Mr. Pierce was greeted by a very large congregation that had never before seen him, and as he stepped upon the pulpit platform, from which, from the crown of his head to the soles of his boots, he was in the full view of every person in the audience, his small stature, beardless face and youthful appearance produced a ripple of surprise. His devotional exercises were in every way appropriate and satisfactory. But when, stepping aside from the pulpit, and without a scrap of paper before him, in a clear, sonorous voice that completely filled the great auditorium, it was entirely apparent that he was at home, there was an expression of relief on the faces of the audience. And when, for a full half-hour, with clean-cut logic, excellent rhetoric, brilliant illustrations and fine pulpit address he had elucidated and emphasized his theme, viz: "Life on the Summits of the Soul," it was perfectly evident that he had captivated his audience; and after the benediction there was a rush to the pulpit, and enthusiastic expressions of appreciation were showered upon him. Very seldom, indeed, by a single Sunday's work, does a minister produce an impression as delightful—as memorable, as Mr. Pierce produced by his first two sermons in Pasadena.

On Sunday, February 10th, Dr. Fay assisted Mr. Pierce at his regular service at Ontario. The congregation was the largest that, under the Unitarian banner, ever assembled in that town; and steps were taken preparatory to the erection of a church.



One Woman's Work.

Superintendent Wendte has recently paid our Unitarian friends in Hanford a visit, and writes us as follows concerning it:

It is a long day's railroad travel from San Francisco to the county-seat of King's County. The February weather was sunny and warm, and the fresh verdure of the great interior valley of California, with its thriving towns and plantations, and the gigantic, snow-crested mountain walls that to the east

and west hemmed in the prospect were a continued delight. At nightfall, we were greeted at the station by Rev. Mrs. Sarah Pratt Carr, our devoted missionary, and a committee from the society, and taken to a more comfortable hotel than these little towns usually afford. An hour or two was spent in conference on the affairs of the society. Next morning, a brilliant sunshine rested over the great plain of the San Joaquin. An audience of a hundred or more had gathered in the little Masonic hall. Mrs. Carr conducted the service in an admirable manner. Her voice is agreeable, and has much carrying power; her reading and speaking are natural and impressive. Your representative preached to the audience, which was made up of the miscellaneous elements that are gathered in these frontier communities, but contained, so far as I could learn, but one Unitarian, who had driven fifteen miles over the miry roads to hear once more a minister of his own faith. The chairman of the trustees is the Superior Judge, and a man of intellectual force and high standing in the community.

In the afternoon, another conference was held over the affairs of the little society, of which Mrs. Carr's enthusiasm and devotion to liberal religious principles is the source and center. Her home is in Lemoore, a few miles from Hanford, where her husband is manager of a bank. Two days in the week she spends in Hanford, and preaches every Sunday morning to the little congregation, which comprises many of the best elements in the town. Sunday evenings, she conducts a conference meeting, participated in by her fellow-workers. A Sunday-school is also in session. Mrs. Carr's work among the poor in the town—for, alas! this rich region, agriculturally speaking, has also its shiftless, impoverished and vicious class—is worthy of all praise. She is a native-born Californian, reared in our San Francisco schools; was a teacher, previous to her marriage, and has a daughter, a talented teacher of music and composer, now residing in San Francisco. All this arduous service, together with a work hardly less taxing and fruitful in its results at Lemoore, Mrs. Carr has rendered without any compensation, except the loving appreciation of those she has befriended and inspired, and the joy of doing it. Without any other preparation than our secular schools and her own further study and experience in life have given her, she yet proves herself competent to interest the most intelligent minds of the town in

which she resides. Her praise is in the mouths of all, and, not less, the appreciation for her husband, whose sterling and vigorous character, and deep satisfaction in his wife's public efforts, make him a most wholesome person to meet, and greatly add to the efficiency of her services. King's County has had an unenviable reputation as the home of the Chris. Evans and Sonntag bandits, and the scene of other frontier tragedies. It is encouraging to find it also producing moral and spiritual fruits of so high an order.

Mrs. Carr's work proves anew, that if rightly presented, our liberal Christian gospel is acceptable to the plain people. It is too soon to predicate the outcome of her movement in Hanford; but it is at least possible to give her and them our hearty God-speed and such material assistance as is in our power.

In the evening, I preached again to a crowded hall for an hour or more—time is not thought of when your hearers are eager to listen and learn—on our Unitarian principles, and promised to return to them again in March for more discourse.

Mrs. Carr writes us that this visit has done much good. The society has since met, and, without any suggestion on our part, changed its name from Unity Church to First Unitarian Church. One of the members, a local editor, has arranged to send out through the country a special newspaper containing our liberal views on religion and life.

I returned by way of Fresno, where I lectured to the High School, and met our liberal friends.



Economy in Missionary Work.

Rev. Geo. Batchelor, the new Secretary of the A. U. A., writes to Mr. Wendte:

You do not put the case any too strongly concerning the financial disabilities of the A. U. A. You do not put it too strongly concerning the common distress which is shared, not only with the churches on the Pacific Coast, but with those on the Atlantic Coast. Some of our churches that will not fail to contribute to the A. U. A. this year will practice economies that to many of our mission churches would seem contemptible. They will pinch to the last degree, and then as a matter of religious duty they will contribute money to go to some church occupying quarters better than they ever dreamed of.

It is possible to avert calamity only by the most rigid application of the law of

all stable business operations: Live within your income. We shall probably contrive, by the use of legacies and contributions, to come up to the first of May with our General Fund at \$70,000, but with no income until contributions begin again, late in the fall. My cry, then, is: Economy, first; consolidation, second; increase of income, third; then expansion.

I think it only fair to say, that the indications all along the line in the East are, that our constituents distrust the system of large subsidies to churches, and that in the future it will be impossible to get the large sums formerly asked for and obtained,—whether for college towns or any other. We must work along the lines of least resistance. If any place is prepared to support a modest Unitarian church, some aid will be given to help at the beginning; but it would be useless to come and plead that we must establish a Unitarian church in some city, and support it for years, in order to break down a wall of prejudice. If there are no places ready for our word, and responsive, then we must wait.

As these words fall upon my own ears they have rather a sharp, metallic ring; but they come out of the most earnest interest and sympathy, out of a desire to get our church so solidly placed that it can meet its incoming opportunities with gladness and success. I shall say these things to the Board of Directors next month, knowing, however, almost unanimously they are prepared to say the same thing.

The position that I shall take, and call upon all the Superintendents to take, is this, namely: no church receiving aid from the A. U. A. has any right to incur a debt of any kind whatever, even to the Loan Fund, without the advice and consent of the Superintendent in that district and the Directors of the A. U. A. I don't think you can put the case too strongly. Moreover, warned by some badly burned fingers, I think our Directors will be wary in the future of all church-building schemes involving debt. At least, we shall not advise it, excepting in cases where we are willing to follow up advice with appropriations.

Yours very cordially and hopefully,
GEORGE BATCHELOR.



How would you be,
If He, which is the top of judgment, should
But judge you as you are? O, think on that;
And mercy then will breathe within your lips,
Like man new made.—*Shakespeare*

Tacoma to Seattle.

At the regular quarterly meeting of the congregation of the First Free Church of Tacoma, Sunday, February 3, 1895, the following resolution was unanimously passed :

WHEREAS, The First Unitarian Society of Seattle, being about to receive and install a new minister; be it

Resolved, That this church appoint a committee to prepare a letter expressing our gratification, and to transmit the same to the society in our sister city.

In pursuance of the resolution the following letter was sent :

The committee assume the pleasant duty of conveying the hearty greetings and sincere compliments of the First Free Church of Tacoma to the pastor and people of the First Unitarian Society of Seattle.

Believing more deeply and thoroughly every day in the value of public worship, we hasten to congratulate you on the resumption of regular services in your church.

We gladly avail ourselves of the opportunity to join with you in welcoming the minister who comes under such auspicious circumstances, and do cordially invite him to exchange pulpits with Mr. Martin, at such times as may be mutually convenient.

We feel that our societies are one in the noble and grand aims of fostering liberal religion, and that both "press towards the mark."

Believing the time ripe for renewal of activity in our kindred circles, we extend the hope that our reciprocal prosperity in the future will draw us into even closer relationship than in the past.



Selected

Three Messages in One.

By Rev. Wm. G. Eliot, Jr.

[When the Church in Seattle ordained its new minister, Rev. Mr. Eliot sent a letter to the people whom he had served and still loves. It seemed to them of such general interest that they kindly sent it to us for publication. The introductory and closing portions, being personal, intended for them alone, are omitted:]

THE FATHERHOOD OF GOD.

God is our Father, source of all, sustainer of the whole universe by eternally creating

it from moment to moment ; God is our Father, who thought and willed and loved us into being ; God, the supreme being, transcendent, infinite, unutterable, and yet God our Father, the All Holy, imminent, as near to us as spirit to spirit, as near to our thought and feeling and will as our breath is to the air, nearer than one soul can be to another in the bonds of human love. God is our Father, the eternal ground of faith and hope and love ; God our Father, the eternal groundlessness of suspicion, despair and hate ; God our Father, infinite and holy love, ruling us, entreating us, trying us, forgiving us, seeking us (let us remember this, and proclaim it with impassioned conviction), reconciling us to himself and redeeming us ; God our Father, comforter of men ; God our Mother, who, with gentle hand wipes away the tears from women's eyes ; God our Inspirer, the giver of life, he who trusts human beings with this mysterious and awful gift, and grants us opportunities proportioned to our powers, and breathes his holy spirit into us that we may know him and do his will !—this is the message of the Fatherhood of God !

THE BROTHERHOOD OF CHRIST.

Christ our Brother ; not very God of very God, who, in the form of his son, suffered a pretended human life and death in order to satisfy the infinite wrath of himself, and so "get even" with the human beings which he himself by the self-same son had created in his own image, but Christ our Brother, very man of very man, whose life was divine, type and ideal of humanity, God's supreme message to the world, his revelation of man to men, his revelation of his intention for us and for all men ! Those who say that Jesus is God, that God is Jesus, either have a low idea of God or a low idea of man. Probably both. Christ's influence can never die, and his real influence comes from what he really was, and not from mediæval doctrines, but in spite of them. When, by the grace of God, we attain to the mind of Christ, and accept him as the truth, the way and the life, then we (each in his own humble measure), become God men and God women,

Saviour men and Saviour women; we take our conscious part in the reconciliation of the world to God, we suffer for others, we are self-sacrificing for others, we endure our cross for the joy that is set before us, and the "lost image of Christ is traced again in our hearts, and we are at once with Christ and God." This is the message of the Brotherhood of Christ.

THE FAMILY OF MAN.

Humanity of one blood and one soul, because all are the offspring of one father and children of divine love; humanity one family, united in a thousand thousand bonds of love and duty; humanity one family in the past, the present and the future, bound together in the nexus of spiritual history; humanity one family, in earth and in heaven, forever and forever, because God, immortal love, is eternal, and God is our Father;—this is the message of the Family of Man.

The Fatherhood of God, the Brotherhood of Christ, and the Familyhood of Man, three messages, yet one, because all wrapped up in the Gospel of God and of his Son.



Unitarian Belief.

The question, "What do Unitarians believe?" is so often asked that it may be inferred that there are those who consider it of importance. The answers are sometimes unsatisfactory, often vague, and never quite complete; for, while there are not relatively a great many Unitarians, there are enough to believe a great many things, and no one can answer for them all. Among recent statements, the following report of a sermon by Rev. Earl M. Wilbur, of Portland, as published in the "Oregonian," gives an admirable summary of what Unitarians, as a body, believe and of some of the things that they do not believe:

"In the first place, Unitarians hold it as their fundamental privilege that all men should be permitted to have perfect liberty of belief in religion as in other subjects, and that liberty should not be restricted either actively by compulsion or negatively by the refusal of religious fellowship.

"The Unitarian Church is a church whose members are united in a uniform belief; it is a common purpose that is their bond of union. There is not a Unitarian church in the country which the Trinitarian, the Roman Catholic or the Jew would not be permitted to join without being asked or expected to surrender a single article of his especial belief. It is the true Church of the free spirit. No creed is inscribed on its door for the assent of those that would come in; no heresy trial is possible.

"It follows almost inevitably from this principle that those who accept it will assert their independence not only of written creeds but also of bondage to the letter of Scripture or to the decrees of the Church. That is not by any means to say that the teaching of Church or the Bible will be forsaken, but that if received, they will be received for their own intrinsic worth, and not out of respect for their source alone.

"It is not to be inferred, however, that because so full liberty of belief is given there are therefore no doctrines on which Unitarians generally agree with greater or less unanimity; for it is just as natural that they should agree on a general body of religious teaching as that a company of scientists, for example, enjoying similar liberty in their province, should come to general agreement concerning teachings of science.

"I proceed, therefore, to speak of some of the more important beliefs toward which Unitarians, as a body, have gravitated. Unitarians believe, with regard to man, what the science of to-day teaches about man,—that he is progressing and always has been. The human race is not ruined or fallen, for we know of no stage in all its past history at which it has stood so high as at present. Its history has been that of a rise, not of a fall; of gradual and steady improvement, not of ruin. Human nature is not ruined, but simply incomplete. What it needs is education, Christian inspiration to develop the divine qualities which it possesses in germ, and to make the tiger and the wolf in it become obsolete.

"All this is not to show that Unitarians do not believe that there is any such thing as sin. On the contrary, none recognize it more keenly; but instead of looking upon sin as the normal state of human nature, they regard it as a disease.

"Unitarians believe that Jesus is one of the sons of our common humanity; that he has simply anticipated that development which

is the destiny of the race as a whole and the privilege of us each individually. His life is a living testimony of what fruits human nature is capable of bearing when one is content to live in unbroken unison of spirit with God. Unitarians recognize in him the teacher of the purest and truest religion in history; but they believe that if it were true, as some hold, that Jesus was divine in the sense of having a different kind of nature from the one that we have, then his life would be a discouragement rather than an inspiration to us, offering us an example which we could never hope to realize, since we are only human.

"Likewise Unitarians believe that the Bible is a literature arising also out of natural human conditions and reaching the highest average level of moral and spiritual insight that the world's religious books have yet embodied. It is less true to call it the word of God than to say it is the word of men who knew and loved God, and who were eager to bring every man to the same knowledge.

"Understanding that the Bible grew up in this way, they regard it, of course, as subject to ordinary human conditions, to be judged and used accordingly. The thought of an infallible Bible therefore seems quite out of keeping with the Bible's origin and history.

"One now and then meets, even among fairly intelligent people, persons who suppose that Unitarians do not believe in God. Perhaps it is because they do not accept the dogma that Christ was God that such a thought is entertained. Be that as it may, belief in God is as fundamental to their faith as it can be to any other. They believe in God as an infinite being, perfect in power, wisdom and love, undivided in person. The doctrine of the Trinity seems to be not only unintelligible, but unnecessary and cumbersome. They believe that all the laws of nature are God's laws; that everything which happens takes place under those laws, and they believe that God's habits never change; they find no room in his universe for miracle.

"Unitarians believe that whatever a man's creed may be, it amounts to nothing unless his character is pure and upright; and on character rather than creed they lay the main emphasis. The question which many discuss is whether Unitarians are Christians. It has been recently said in public here that there was not a single Christian in the Unitarian Church. If to be a Christian means

to believe in the Trinity, the deity of Christ, the vicarious atonement, the verbal inspiration of the Bible, the total depravity of mankind and eternal punishment, then most Unitarians would say that they are not Christians, and would not wish to be. But if a Christian is one who accepts Jesus' definition of religion as summed up in love to God and love to man, who tries to realize that religion is practical love and life according to the spirit and example of Jesus, then Unitarians gladly claim the Christian name."

A Boys' Society.

By Rev. Edward F. Hayward in "The Open Church."

I have been asked to give some account of the Knights Excelsior, the new organization for the boys which has been started this year in our Marlboro Unitarian Church. The idea I found in an old number of the "Lend-a-Hand" magazine, and the elaboration of it has been the result of some months of thought and study, in which the boys themselves have borne their share. The plan was hinted at and held before the original society of Kings' Sons as a possible reward of good conduct and faithful service, and last year was so successful a year with the members, that at the beginning of this the promise was made good. And, for interesting boys, I know of no better plan.

To begin with, the Knights Excelsior is a secret order, an institution which the boys think of as belonging especially to themselves. Besides the Lend-a-Hand motto, they subscribe to a formula of knighthood and a pledge, one of the clauses of which enjoins secrecy. A symbolical pin goes with this, a grip and a password. One of the objects of the order is, like that of the knighthood of old, to support the Christian religion and the church; and the society has, among other things, taken some seats in the church for which it is responsible, both as to paying something by way of rental and as to seeing that they are well filled on Sunday. At each meeting a report is asked of each member, the boys from the other churches answering as to the number of times they have been in

their own family pews, and an encouraging result has thus far been obtained. Most of the thirty-five members have in this way become regular church attendants.

There are other insistences in the pledge and formula, which are repeated in concert at each meeting, and frequently commented on, such as reverencing God, honoring women, refraining from profanity, intemperance, the use of tobacco, and, best of all, the obligation of the members to stand by each other in stress of temptation or when they are under the influence of ridicule. Affectation in dress or manner is deprecated, and kindness to the old and unfortunate, and to animals, is emphasized.

The order is composed of two branches, the Sir Knights and the Master Knights, the former being the higher of the two, and twice a year there are promotions from one to the other. Three members from the lower branch are voted in by the Sir Knights after a close scrutiny of their conduct and fitness, after which a somewhat elaborate ceremony of initiation is carried out. A Chief Sir Knight presides over the whole society, while there is also a Chief Master Knight, a Sir Warder, who has charge of the discipline and keeps a record book of conduct at each meeting, a Deputy Warder, who guards the approach to the place of meeting, a Chaplain, who acts as Secretary, an Almoner, with the usual functions of Treasurer, and five Sentinels, whose duty it is to look up new or absent members, and in general to "lend-a-hand."

The society, by way of work, still keeps up its interest in the Indian boy at the Crow school, who was last year adopted by the Kings' Sons, and, among other things, will soon give a minstrel show in his behalf. Fifty dollars was last year contributed toward his support. A Christmas-box has just been sent him, and, although many miles away, "Norman Standish" is considered by the boys as one of their number. The boys participate in the Sloyd work also, which was so successfully begun last season. They have five sets of tools for wood-cutting, consisting

of six pieces to the set, and with a local teacher are making good progress in mechanical drawing and wood-carving. The great difficulty of securing order and attention has been met by having the discipline largely in their own hands, by giving them an object to strive for in the half-yearly promotions. While aiming to divert and interest, the society has always before it a serious and manly purpose, and is felt to deepen the sense of responsibility in the way to God, the church and society.



No Man Knoweth.

From a late Los Angeles paper we copy the following report of a sermon by Rev. J. S. Thomson :

"At Unity Church, yesterday morning, Rev. J. S. Thomson preached from Mark, xiii: 32, 'Of that day and hour knoweth no man; no, not the angels in heaven, neither the Son, but the Father.' A true prophet must be in touch with the times, and a prophecy to be useful must have a clear time of fulfillment; but the prophecies of the Bible are neither definite nor clear. They are only strong statements of facts that nations and people must suffer for their own acts; that all opposed to the laws of virtue and truth must pass away. Every corrupt government must in time pass away. Those who will destroy the American institutions will come from the nation itself, so the prophets say. Each one finds in prophecy what he will. Prophecy is like a rubber band. You may stretch it to fit anything you wish. But even the prophets did not understand their own prophecies. If they did not know, it is quite useless for us to try to imagine that we know. When Christ is asked by his disciples of the time the end of the world is to take place, he very frankly said he did not know,—neither he 'nor the angels in heaven. Only my Father which is in heaven knoweth these things.'

"The present order of things must perish, but when no one knows. The commentators should be more modest, if neither Christ nor the angels in heaven know these things. It is the profound wisdom of God that has hidden our future from us. We would be excessively miserable if we knew. The nation might sit down in despair if it

might see the evils that must eventually arise. It is not our business to know the time and the coming of the Almighty; yet the Second Adventists are continually prophesying of this, and believe they have been illuminated by the Almighty. But it is blasphemy for any human being to pretend he knows more of the future than Christ himself. But Christ says, 'Lo, I am with you always.' If he is always here, how can he come again? In Revelations we are told of the Lamb slain since the foundations of the world. The Galatians saw Christ crucified before their eyes.

"It is the spirit of Christ that has never been out of the world, and in the body of Jesus this spirit made itself manifest.

"The speaker then touched on the foundation of the churches, the Reformation and the advance of Christianity, and also the sin of slavery, which was wiped out in blood, which was the sin of the nation. The trouble now between the Catholics and the A. P. A.'s is not of a Christian spirit. Both of these parties need a lesson, and it will come, and a new party will arise. The time will come when the Government will not be responsible for the sins of its ancestors; but now the world is full of socialists and communists—the results of bad conditions. If the right prevailed, there would be no oppression in the Government, which is now responsible for much of the sins of the world.

"Dr. Thomson further touched on the public schools, which the Catholics called godless; but he said the Catholics could not touch our schools so long as they were pure. Now they are full of corruption; in many the teacher must buy a position. The schools are in great danger; they are what the politicians have made them. Let the spirit of altruism prevail. Let the law of civil service be the rule. Let poverty, purity and integrity prevail for one hundred years, and the world would be saved. If each individual would be a true Christian the world would take care of itself. There would be no looking to the Government; poverty and purity would save the nation. The world is gradually emerging from under the old dispensation of brute force and barbarous superstition. Christ is in the race that is winning victory. His cross is the standard; his love is the prophecy of the human brotherhood which is to be: his words will be our songs. He is in the world to stay always, and he with us will conquer the evils that beset us."

Poets as Unitarians.

"It is a significant fact," said Dr. E. E. Hale, the other day, "that the five distinctly American poets—Whittier, Longfellow, Bryant, Lowell and Holmes—were all Unitarians through and through, the last four active workers in the cause. They were all Unitarians because they were poets. A poet must be a prophet, and a prophet must be a Unitarian, practically. Dr. Holmes was more than an ordinary Unitarian. He had a remarkable hold upon all sorts and conditions of men, and he never entered into any extended discussion but that he introduced his liberal theology. One of his novels was intended to put an extinguisher on Calvinism, and it did it."



A Baptist Protest.

The "Pacific Baptist" reads a sharp lecture to church members of the orthodox type who stray away at night and indulge in religious dissipation by attending the attractive services offered by some Unitarian churches. It says:

"The Unitarian Church at Pomona, Cal., offers special attractions to strangers in connection with its evening services, and, according to report, has excellent congregations, drawn largely from the other churches. Unlike some other Unitarian churches on the coast, which constantly advertise 'no evening service,' this church believes in making unusual effort to secure the floaters who go about in the evening. There can be no reasonable objection to such a display of enterprise. Unitarians are supposed to believe in the superiority of their principles, and they have a perfect right to propagate them in every well-mannered way. None the less, their success in this case is deplorable, not chiefly because they succeed in getting a congregation, but because it marks a condition of affairs among the members of the other churches which is not consistent with healthy church life. Why should they succeed in getting a congregation made up to so large an extent from the membership of other churches, and why is it easier to accomplish such success in the evening than it is in the morning? The fact indicates a

condition of things at Pomona which is unfortunately not confined to that fair city. In almost all our Western cities there are many members of orthodox churches whose idea of religious duty is attendance upon their own church in the morning and mere pleasure-seeking in the evening. The idea that the evening service has any particular claim upon them is either alien or displeasing to them, for they act as if the whole duty of man were discharged by an attendance to morning duties. The Roman Catholic who goes to mass in the morning, and diligently serves the devil of lust and passion all Sunday afternoon and evening, is a reproach to his church, as all admit. But what shall be said of the more intelligent and truly converted Protestant who is satisfied with a Sunday morning of attendance upon his own church and then gives himself up to polite dissipation on Sunday afternoon and evening. We object less to attendance upon Unitarian services than we do to this irresponsible, inactive, unserviceable conception of religion."

Unitarianism in England.

[The following advertisement, copied from the "London Times" of February 5th, gives a good idea of the Unitarian position in England, and is encouraging, as showing a growing disposition not to hide all our light under the bushel of indifference:]

THE "FORWARD MOVEMENT" IN RELIGIOUS THOUGHT, AS INTERPRETED BY UNITARIANS.

Multitudes hold aloof from all churches, largely because of the irrational doctrines preached in Christianity. We Unitarians have always pleaded for the simple faith which Jesus taught, but our views have been greatly misrepresented. We have a message to deliver, and we seek for it a wider hearing. It is not a word *against* Christianity, but *for* it. We make a solemn appeal to thoughtful men and women, in and out of all churches, to look into what we have to present, and to judge for themselves.

A course of simultaneous Sunday evening lectures in the churches and by the ministers named below :

Feb. 10. The Old and the New Thought of the Bible.

Feb. 17. The Old and the New Faith in God.

Feb. 24. The Christ of the Gospels Brought Back.

Mar. 3. Practical Christianity the Salvation of Society.

Mar. 10. Heaven and Hell—Here and Hereafter.

Then follows a list of twenty churches, with their locations and ministers.

Christianity as a Solvent of Social Troubles.

In the largest sense of the word Christianity, as far as it rests on the principle of the Golden Rule and the command to love one's neighbor as one's self, has thus far been the only thing that has made modern life worth living, and on it rests the only hope of a humane and successful solution of all the great problems that still vex modern society. Modern legal equity, social justice, family affection, public and private generosity, charity and philanthropy were never so potential with the world as they are to-day, and their spirit runs straight back to those fundamental ethics of the founder of the Christian faith. It is true that society may seem to realize the Golden Rule in practice sometimes but slowly and imperfectly, but if we compare the practical humanity of France, England or the United States with what it was a century ago, we shall see that not only the Golden Rule has been actually adopted and realized to a considerable extent in the government of modern life, but even that higher lift of the Christian ideal of love to one's neighbor.—*Seattle Post-Intelligencer*.

The brotherhood of man was never so much a fact as to-day. The interests of the whole world were never so mutual, the value of international friendship never so highly appreciated. The idea that society is a unit, a body of members whereof if one member suffers all suffer together, was never so firmly grasped as now. Men never before have seen so plainly that they must to some degree love their neighbor as themselves if they would secure their own good. Whether it will or no society is moving in the line of this idea, which short-sighted students pronounce impracticable, and which has never been so truly and grandly stated as in "The Sermon on the Mount." In all ages individuals have tested this ideal of living, and found it not only practicable, but joyous, and there were never so many Christians of this truest type, of all names and creeds, as now, and the simple process of increasing their number is the sure way in which the morality of "The Sermon on the Mount" will be justified.—*Springfield Republican*.

Educational Aphorisms.

A friend sends a copy of "Views on Education," a reprint of a paper read before the World's Congress of Representative Youth in Chicago, in July, 1893, by Rt. Rev. J. Lancaster Spalding, D. D., Bishop of Peoria. It is a remarkably broad and able paper, full of wisdom and profound truth, tersely expressed. So compact is its literary form, that a large part of it could be cut up into aphorisms, each one of which would be fruitful seed to a thoughtful mind. At random we select a few samples:

"Political liberty is not freedom ; it is, at the best, but opportunity to make one's self free."

"An enlightened mind is a sanctuary where no tyrant may enter,—there the Eternal stands guard."

"A right education would form a race which would create for itself a higher and nobler environment than any we know."

"Men are not equal ; and were they so, there would be no hope of better things."

"The doctrine of equality is a prejudice of the weak and ignorant, whose conceit persuades them that none are strong and wise."

"The only right opposition to inequality is universal opportunity for the best education."

"To be fit to be alone is the first condition of progress."

"The worth of striving depends not upon the success, but upon the fidelity and perseverance with which we continue to hope and labor."

"The test of the value of learning is the effect upon the conduct of life."

"There is a right and a wrong faith ; but what we believe determines character less than the force and intensity with which we believe."

"They who feel the need of belonging to the majority know not the infinite worth of truth and love."

"The imperfectly educated mind is fond of controversy, as rude natures take delight in quarrels."

"The craving for recognition should be resisted as we resist an appetite for strong drink. To look for praise or place is to work in the spirit of a hireling."

"Should God lead me to a higher world, and offer whatever I might crave, I should ask for the clearest intellectual insight and the purest love."

"Let not thy study be to provide for thy present wants or whims, but to do the absolute best God has made thee capable of doing."

"Life is the supreme good, and whatever lowers or impoverishes it is evil. God cannot place himself above truth, and a real mind would not suffer dictation from a parliament of mankind."

"The temper in which we face the intelligible universe, rather than the power with which we deal with its problems, is the test of mental character."

"All opinions may be entertained except those which weaken and dishearten."

"An original sinner more readily finds pardon than an original thinker."

"Whoever can influence men should strive to make them more courageous, more enduring, more hopeful, simpler ; more joyful."

"He whose main hope is that he shall die rich has begun to dig the grave of his nobler faculties."

"Priceless things alone are good,—genius, holiness, heroism, faith, hope and love. What has a price has small value."

"Strong, free and joyous self-activity, during the whole course of life, can alone develop high, gracious and noble men and women."

"All men have the right to know whatever is true, to love whatever is fair, and to do whatever is good ; and the aim and end of education is to help them to all this."

"The maxim, 'Sufficient for the day is the evil thereof,' applies also to the good. Do now the best thou canst do. This is the whole business, and the rest may be left to God."



Patience.

Brave and content, then, come what may,
We face what time may send ;
Life cannot be all holiday,
And love and hope alike decay,
And disappointments bar the way
Sometimes until the end ;
But we can bear all, knowing this,—
God rules the years, and we are his.

—Susan Coolidge.

An Episcopalian on Dr. Channing.

A lady called to-day, and when she came into the drawing-room, she put her hand on "Channing's Memoirs." "I am sorry to see you read this book, Mr. Robertson." I replied, "Dr. Channing was one of the highest of his species. For a minister to refuse to read such a book would be miserable. I am not so sensitively afraid of error as that. I throw myself on the Father of Lights, read all, and trust that he will answer a desire for light."—"But Dr. Channing could not be a good man, because he did not believe in Christ."—"Pardon me, he did,—he loved Christ. I wish I adored him half as much as Dr. Channing did!"—"But he denied that he adored him."—"I cannot help that. If the lowliest reverence, and the most enthusiastic love, constitute adoration, Dr. Channing worshiped Christ. I care not what a man says. His homage was more adoring than that of nine out of ten who call him God. Besides, do you remember the story of the two sons, one of whom said, I go, sir, and went not; the other refused to go, and went. What care I if Dr. Channing adores, *saying* that he does not adore." She replied, "I believe he adored himself much more." I returned, "that some passages in his diary expressed the deepest self-abasement."—"Well, probably he had a high ideal; he was mortified at not attaining that before the world."—"Do you recollect," I answered, "how the Pharisees got over a similar difficulty to yours? There was a holy man before them, and because they could not deny the beauty of his deeds, they found out that they were done from diabolical motives, for Beelzebub's cause. Take care; do you recollect what sin they committed by that, seeing good, and refusing to recognize it as good? It is a perilous thing to set out with the assumption that a doctrine is true, and that all who do not hold that doctrine are bad. Christ reverses that order of procedure. 'Believe me for the work's sake.' I would just as soon disbelieve in God as contemplate a character like Dr. Channing's

and hesitate to say whether that was a divine image or not; whether God had accepted him or not; whether those deeds and that life were the product of evil or the fruit of the heavenly Spirit." I told her that if she and I got to Heaven, we should find Dr. Channing revolving round the central Light in an orbit immeasurably nearer than ours, almost invisible to us, and lost in a blaze of light.

F. W. Robertson,



Mr. Savage on Woman's Rights.

Rev. M. J. Savage lately preached on "A Man in the Family." In the course of the sermon he said: "A husband has no right to control over the wife except that which comes through mutual respect and confidence and love; and even by those channels he has no more right of control over her than she has over him. It ought to be a pure bit of democracy. In the first place, the wife should have absolute and lifelong control over her own person. Anything else is despotism, cruelty and bestiality. In matters of money, what? Most husbands—and it was a legal right until within a very few years—and it is more of a legal right still than it ought to be—most husbands assume that the property of the family, unless the wife has inherited some which has been settled on her independently, belongs to him. I say: No, not one farthing of it, in that sense. It is an equal partnership; and the husband has no more right to dole out the money to his wife in small quantities, and demand of her that she shall keep account of what she does with it and report to him, than the wife has to dole it out to the husband and demand that he keep account and report to her. The wife should have as absolutely free and unquestioned control in matters of that sort as the husband has. I know wives—I could find them all over this country—who are compelled to resort to duplicity, to subterfuge, to falsehood, to every mean and petty thing you can conceive, merely to get a little money. And the husband is to blame where a state of things like this exists."

Notes from the Field

[Contributions for this department are always acceptable. We wish to make it a comprehensive report of the true condition of our churches, and a means of friendly intercourse that ought to be helpful to all. Kindly see that the communications reach us by the 25th of each month.]

ALAMEDA.—Mr. Dodson's sermons were never so broad and uplifting as of late. On the first Sunday of the month he preached on "Climbing to the Top of the World," and led his hearers into the pure atmosphere so congenial to seekers after truth. Truth! that is the key note of Mr. Dodson's teaching—to follow truth wherever it may lead, well assured that the path will be ever upward. Not less instructive and helpful were his other sermons, "Fruitful and Unfruitful Life Theories," and a critical discourse on "The Pastoral Letter of the Protestant Episcopal House of Bishops."

The social life of the society was most pleasantly encouraged by an entertainment given by the ladies of Unity Circle. An extension of the Lyceum Course has been arranged, and will include two stereopticon illustrated lectures—one lecture by Prof. David Starr Jordan, and one concert. The great popularity of the previous course encourages the opinion that the extension will be received with equal interest and appreciation.

The Union for Practical Progress is drawing large audiences to its lectures, two by Laurence Gronlund being particularly well attended. He spoke on "Collectivism" and on "Trusts." The Union is doing a great educational work, and its efforts are being better appreciated by the public.

BERKELEY.—All our lives can and should be made beautiful, according to Mr. Payne's three sermons upon "Life as a Fine Art," Phil., vi: 8; "Moral Æsthetics": first, Form, Jesus was grace; second, Color, shown in the warmth and depth of love to man in Jesus (and in Dr. Bellows and Dr. Bartol); third, Action, "Their eyes were opened, so that they knew him." Whatsoever Jesus did was beautiful, as shown in those unsurpassable pictures of sacred history. Action, to be really beautiful, must serve a purpose of

its own, following the behests of the Angel of Duty; real beauty shining out in thought, in feeling, in devotion of purpose,—inward beauty having a transfiguring power upon the outward life. "God's thought in man, next to God himself, shall be the supremest beauty of the universe."

Mrs. Brehm, the President of our Auxiliary, engineered us successfully through a "Martha Washington Dinner," at Unity Hall, on the 22d of February.

The lease of our hall having expired, our Trustees have wisely engaged the upper lecture room in Stiles Hall for this year's Sunday services.

LOS ANGELES.—Interest continues in liberal thought in our city. Our congregations still test the capacity of the Auditorium, and every one listens intently to all that is said from our pulpit.

Sunday evening, February 10th, President Jordan, of Stanford University, addressed a large audience in our church. He is always welcome. The entertainment given by the Unity Sunday-school, entitled "Brownies in Fairyland," was both an artistic and financial success. Over five hundred dollars was the net result. An effort will be made soon to reduce the debt of ten thousand dollars on the church. It could be done if all interested would help. The Unity Club lecture course is progressing finely—the last lecture having five hundred people present.

PASADENA.—Rev. Miss Florence Kollock took in some twenty new members into the broad-gauge Universalist Church in this town. Rev. U. G. Pierce preached two fine sermons here recently. Under Rev. Miss Kollock's lead the Universalist Church in this charming city is certainly not lacking in activity and usefulness. For the week ending February 16th the following announcements appear on its program: Young People's Christian Union, 6:30 P.M., Senior Division—Leader, Mrs. Johnson; subject, "Our Faith in Man." Junior Division—Leader, Arthur Dodsworth; subject, "Moral of Good Manners."

OAKLAND.—Rev. Mrs. E. T. Wilkes has preached several excellent sermons, one an ethical review of several recent novels. She has also addressed the Woman's Congress on "A State Board of Charities." The Woman's Auxiliary gave a most successful dinner and sociable on one evening. Mr. Wendte's illustrated course of Sunday evening lectures on Italy continues to throng the church to the doors. The ethical and religious element is prominent in these discourses. "Florence—Its Men and Memories," and "Early Christian Rome," were the topics this month. A morning sermon, on "What this Church Needs," stirred the congregation mightily, and awoke new life in all departments of it.

Rev. S. Goodenough, Universalist, and Mr. Wendte have expressed themselves very strongly through the local newspapers against the proposed introduction of military drill into the public schools, and especially against the boys' brigades in the churches, which was denounced as harmful, immoral, unchristian, and a danger to the peaceful development of the Republic.

A "Brownie" party of young folks was given successfully by the Sunday-school Committee. The school is very bright this year.

ONTARIO.—Rev. Dr. Eli Fay preached recently at Ontario, and had a fine congregation. In the evening, the friends met at the house of a leading parishioner and raised a subscription of \$1200, as a "starter" for a Unitarian chapel. They will try to raise \$800 or \$1000 more among themselves. Twenty-five hundred dollars will build the modest chapel they need, seating 150 people. This is the outcome of the faithful work and good preaching of Rev. U. G. B. Pierce.

POMONA.—We are enjoying a gentle "revival." Congregations are growing in size and strength. Recently we had the helpfulness and pleasure of hearing Rev. Florence E. Kollock, of Pasadena, who exchanges with Mr. Pierce.

The minister is giving a course of six Sun-

day lectures on evolution, under the title, "The Drama of Life." Regarding the world as a great stage, the plan is to watch the many actors from monad to man. The following is a synopsis of the drama:

PROLOGUE: Building the Stage. How the earth was formed.

Act I.....The Age of Invertebrates

Act II.....The Age of Fishes

Act III.....The Age of Amphibians

Act IV.....The Age of Reptiles

Act V.....The Age of Mammals

INTERMISSION: Glimpses behind the curtain—Shifting the scenes—Great Ice Age.

Act VI.....The Age of Man

EPILOGUE: The Coming Man.

The lectures are fully illustrated by specially prepared stereopticon views from nature and from the great museums. Many fossils are also exhibited. The lectures are well attended, standing-room being at premium. A similar course was given for the pupils of the city schools, and was very popular.

PUYALLUP, WASH.—Rev. Frank H. Adams has withdrawn from the pastorate. The pulpit is filled on Sunday evening by Rev. J. H. Acton, D.D., the new pastor at Seattle.

RIVERSIDE.—The Universalist society, founded by that good man and minister, Rev. Mr. Deere, is in a bad way, financially, owing to the existing business depression. The last two orange crops were failures. They have one of the most beautiful stone churches in California, but the debt upon it is crushing. We sincerely trust that they may not lose their pretty shrine. Mr. Deere has resigned his position, but remains in charge for the present.

SACRAMENTO.—The situation in Sacramento remains somewhat unique. As yet no attempt has been made to resume preaching services, the only exponent of liberal thought in our community being the Sunday-school, which is entirely under the control of the good ladies, who, for years, have been the sustaining power of our cause.

Under the efficient superintendence of Mrs. Horatio Hurd, the school has continued

to prosper, having a roll of fifty, and an average attendance of over forty. Some very delightful entertainments have been given. Thanksgiving was celebrated with pleasant exercises, and an offering intended for the little ones of the Protestant Orphan Asylum. The grateful acknowledgment by the matron of that institution gave our children an early illustration of the happiness which comes of altruistic thought and action. Christmas was marked by a children's supper, which took the place of the ordinary Christmas-tree festivities, and a pleasant evening, interspersed with varied exercises, was enjoyed. A Sunshine Club, organized within the school, appeared in January before an audience which completely filled Mr. F. F. Thompson's large parlors. The programme was replete with entertaining and original features, and the little ones had the satisfaction of netting a neat little sum to the Sunday-school treasury.

Although preaching may have lapsed for the present, a new generation is being educated in the essentials of our faith.

SALEM, OR.—An energetic canvass of the parish develops a greater financial interest in the success of Unity Church than had been expected, and its support for this year seems assured. Mr. Copeland's doctrinal lectures have been attended by the largest audiences which have yet listened to his preaching,—among the hearers being many from outside parts of the State. All departments of work are vigorously pushed, and the Unitarian society of Salem is fully awake to the needs of the hour.

SAN BERNARDINO.—Our society at this point was quite disconsolate over the withdrawal of Rev. H. Digby Johnston, whose varied gifts as a speaker and teacher had awakened great interest and enthusiasm in the city. At first it was thought wisest to abandon the organization altogether, but better counsel prevailed. Fortunately, there now resides at Redlands, only a few miles away, one of the ablest and most devoted of our ministers, Rev. J. F. Dutton. Since his coming into this high and dry region Mr.

Dutton's health has greatly improved, and he now feels able to resume pulpit work. It has been arranged that he is to preach every Sunday morning at San Bernardino for the present. We congratulate our friends in that city over this happy solution of their difficulties.

Concerning Mr. Johnston's last lecture a San Bernardino paper reports: "At the conclusion of Rev. H. Digby Johnston's lecture on 'Shakespeare'—his final lecture in this city—before the literary class of Unity Club last night, S. S. Draper, the President, said it was fitting to have some expression with regard to Mr. Johnston, and called upon Prof. N. A. Richardson to voice this sentiment. Prof. Richardson, with much eloquence and with much show of feeling, said that the removal of Mr. Johnston was a loss to the club of an inspiration, almost a revelation; a loss of intellectual power and stimulus, the like of which had never before been in San Bernardino, and the like of which it is doubtful would ever be seen again. What the city had needed was a leader in intelligent thought, and this need Mr. Johnston supplied. 'To me,' continued Prof. Richardson, 'these lectures have been a weekly source of richest enjoyment. The minds of the members, young and old, have been filled with new thoughts and ideas; the love of reading has been stimulated as never before. For myself, I can only say that each week, for some time to come, will have a conscious loss. Wherever Mr. Johnston may go, taking with him his present spirit and energies, he will be an inspiration and a blessing, and he will certainly carry with him the affection and best wishes of the members of the club.' Upon motion of John Anderson, Jr., a summary of Prof. Richardson's remarks were ordered spread upon the record as expressive of the sentiment of the club."

Rev. Mr. Johnston has accepted the invitation of the San Diego society, and already begun his work.

SANTA ANA. — A newspaper report that Rev. E. R. Watson was about to resign his pastorate, is, we learn, unfounded.

SAN FRANCISCO.—First Church.—The annual meeting of the society was held Tuesday evening, February 5th. Reports of progress were made in all departments of the Church work. The Society for Christian Work and the Channing Auxiliary have had interesting and well-attended meetings this month. Miss Phœbe Couzins is to address the Channing Auxiliary March 4th. The Society for Christian Work has inaugurated readings and discussions at alternate meetings. The Postoffice Mission has met regularly on Tuesday afternoons. The Onward Club is re-organized and well at work. The average attendance of the Sunday-school for the month has been 220 pupils. On February 24th, a written examination was held, covering three months' work. We regret very sincerely the loss of our organist, Mr. H. J. Stewart, who has left us to become the organist of Trinity Church (Episcopal).

SANTA BARBARA.—The recent annual meeting of this sterling and vigorous society was a very encouraging one. Rev. E. R. Dinsmore has already a firm foothold in their esteem and the confidence of the general public. The Sunday attendance is excellent, and the Sunday-school fills its little hall. It was reported by the Treasurer that a deficit of \$250 existed. It was raised on the spot. This church is particularly strong in its laymen, whose culture and zeal are conspicuous in the community.

SANTA MARIA.—This society continues to do good work, educating the community in liberal religious thought. Rev. G. T. Weaver is delivering a course of Sunday evening lectures, on the various religions of the world, which are drawing large congregations. One of the town papers publishes every week a synopsis of Mr. Weaver's sermons.

SPOKANE, WASH.—Rev. A. G. Wilson is meeting with much success in his vesper services. A thousand persons were present on one Sunday afternoon recently, in the Opera House. A leading Presbyterian clergyman of the town offered the prayer. There were the usual musical services, and a brief but wholesome address by Mr. Wilson. The

morning services are held at the church, as usual.

The vesper services have ended, and will be succeeded by a series of meetings, to be held in the church on Sunday afternoons, and to be called "The Assembly." The work will be divided into four different departments, as follows: (1) "Department of Sacred (or Religious) Literature and Ethical Culture"; (2) "Department of Comparative Religions"; (3) "Department of Charities and Reforms"; (4) "Department of Social Science and Civics"; (5) "Department of Kindergarten and Physical Culture." Each department will have a President and Secretary; these officers, together with the pastor, to form the Board of Control for the "Assembly." It is not intended to have class or department exercises, as in the Sunday-school, but each department will take its turn in arranging and carrying out a program, giving all a little insight into these lines of study.

In addition, there will be a short series of Public Lyceum programs given in Symons' Hall. At the first meeting Rev. A. G. Wilson spoke on "The Uses of Fiction." Prominent local speakers will be heard on practical questions of general interest. A collection is taken up at the door to meet necessary expenses.

✧ Books

The Gospel in Pagan Religions, by an Orthodox Christian. (Arena Publishing Co., Boston.) The author describes the Gospel according to Jesus, the Gospel condition of salvation, the Gospel in Pagan religions, a Savior the desire of all nations, and the cause of Christian missions. It is evident that the orthodoxy of the author is somewhat shaky, and would not pass before a heresy committee, yet there is much which a liberal Christian could not accept; still the book is worth reading. One sentence gives the pith of the essay: "The spirit of Jesus was abroad in the world before the day of his incarnation, and is to-day far more widely spread than missionaries have ever traveled."

The Stickit Minister, and Other Tales, by S. R. Crockett. (M. J. Ivers & Co., New York.) This volume of stories, being all of them on clerical matters, is especially interesting to one of the cloth, and to those, also, who are always on the lookout for something new. It is not saying too much to say that this is the best volume of short stories put in print during the past year, and one of the best ever printed. The author makes one laugh or cry at his pleasure, and at the same time each story has an elevating effect. Two bits cannot be better invested than in procuring this volume.

The Near Time, by B. O. Flower. (Arena Publishing Co., Boston.) This volume of 180 pages contains five essays originally published in the "Arena," and all of them dealing with the social question in some form. The editor of the "Arena" is one of the most forceful writers of the present time, and whatever he writes is well worth the reading. It is well to have these five noble essays under one cover for reference. Whether one agrees with Mr. Flower or not, the reading of these essays will make the blood tingle, will quicken thought, and will arouse in all but dead souls a desire to do something to hasten the good time coming.

The Gospel of Buddha, told by Paul Carus. (Open Court Publishing Co., Chicago, Ill.) We have in this volume what all students of comparative theology have long wanted, a carefully prepared collection of the words of the Hindoo Christ. It is a book which should be in every Sunday-school library, and on the study table of every liberal minister. The translations seems to be good, and the matter of the book is well arranged, so that from the full index one can at once find any desired passage. Some old notions of Buddhism will be given up after a careful reading of this gospel, which is wonderfully like the Gospel of Christ. A glossary of names and terms adds to the value of the book. It is to be hoped that the author will give us some of the other gospels which have been the bread of life for millions of our Oriental brothers. W. E. C.

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THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. 3

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All the ministers of the Conference

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Editorial

Shakespeare speaks profoundly when he sings: "Sweet are the uses of adversity," though the words state a possibility rather than a universal experience. Events and circumstances are valuable, not in themselves, but in the use we make of them. Whether prosperity is gain or loss depends wholly on the effect it has on character. There are those who can bear it, who are enriched by it, while many grow hard with pride, lose all true manhood, and, shriveled of soul, are walled in and possessed by their possessions. Misfortune likewise may crush, or it may upbuild, depending on the spirit in which it is accepted. Whether prosperity or adversity is the harder to bear is a mooted question; it generally depends upon the individual. We strive for success, and it is well to strive. If it is gained, it is well with us if we bear it modestly, if we be not puffed up with our achievement, and grow contemptuous of those who fail.

It takes a good deal of a man to succeed and not give himself undue credit for it. The successful man is not apt to be sympathetic. He commonly can see no reason why others fail where he succeeds other than inferiority. He may be right in this, and yet not be thankful for his good fortune, or feel any disposition to lend a helping hand to the unsuccessful. He may never know how much circumstances contributed to the difference between his lot and his neighbor's. He is commonly blind to his especial danger, grows complacent, and begins to deteriorate. One of the saddest sights of life is to see a young man of promise, whose fine ambition brings him a success that he is too weak to bear, whose sense of honor is dulled by prosperity, who is flattered by the accomplished, loses his divine discontent, and sinks to the level of a commonplace, self-satisfied man of the world.

Aspire, break bounds! I say,
Endeavor to be good, and better still,
And best!
—Browning.



